

THE PACIFIC CHURCHMAN

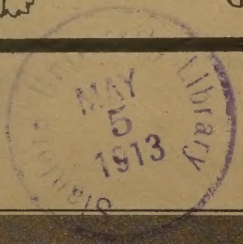
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Volume XLVIII.

FOR CHRIST AND THE CHURCH

Number 16

San Francisco, May, 1913.



The New Crusade

(The Balkan War)

The Pacific Churchman will devote this page to a BUSINESS DIRECTORY for the benefit of our readers. Now that PARCEL POST is available our out-of-town subscribers can be satisfactorily supplied from reliable city firms, and The Pacific Churchman will do its best to help in the promotion of this goodwill.

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The New Crusade—The New China

TWO SIGNIFICANT PICTURES.

Reproduced in these columns are two pictures which are suggestive in themselves and in their publication about the same time.

The one might be called "The New Crusade," and the other "The New China." Taken together, they symbolize strides of Christian progress in our time that it is doubtful whether any of us, as contemporaries, can fully measure. It would seem to need the perspective of after generations to tally their full record upon the history of humanity. In the Balkans, disenthralled from the despotism of the Crescent, the heart's desire of many for centuries has been realized. In China, with the new Republic, every added contribution to the missionary force from the Chinese race itself is highly significant of the opportunity for Christ in that land, with its four hundred millions of people, that has been so much Confucian for centuries before Christ. The four young men sitting in the group are the last

"China Asks For the Prayers of Christians.

"Peking, April 17.—An official appeal was made today by the Chinese Government to all the Christian Churches in China to set aside April 27 as a day for prayer that China may be guided to a wise solution of the critical problems besetting her. This act of the government is regarded here as striking evidence of the extraordinary changes which have taken place in the nation since the revolution."

Surely it invokes in all Christendom, as well as from "the Christian churches in China," a new veritable crusade of prayer—"Thy Kingdom Come."

WILLIAM F. NICHOLS.

Bishop Anderson was operated on for appendicitis on Tuesday in Easter week, successfully, at St. Luke's hospital, and



Shanghai School for Catechists, Graduating Class, Feb. 1913.

graduating class from the Shanghai School for Catechists of the American Church Mission. And the Divinity School building at Wushih, towards the erection of which there were so many generous contributions from California and the Eighth Department, is already taxed to its utmost capacity with students, of whose general promise for usefulness the intelligent faces of the graduate is believed to be typical.

In the April number of the Spirit of Missions there is the following reference to the class graduating from the Shanghai School for Catechists, written by the head of the school, the Rev. John W. Nichols:

"We graduated four fine men at Evening Prayer last night—men the best trained we have ever had and withal the most humble—men whose one request as they left was that we would remember them continually in our prayers."

That the right hand of the Lord is bringing mighty missionary things to pass in China is in true epochal evidence in the following item as an associated press dispatch in our daily journals:

at this writing is doing very well, the crisis having passed. Bishop Toll is taking some of his appointments for confirmation, and Bishop White of Michigan City is taking others. Bishop Anderson has been suffering from chronic appendicitis for more than two years, the trouble at times occasioning great inconvenience. It is expected that the result of this long-delayed operation will be complete restoration of his wonted strength and vigor.

The Rt. Rev. David H. Greer, Bishop of New York, began his three-score and tenth year on March 20. He is reported in better health than at any time in many years. On his birthday he confirmed a class of seventy-three persons at All Angels' Church. The rector, Dr. Townsend, knew it was Bishop Greer's birthday and tendered him the good wishes of the congregation. Something of the extent of Bishop Greer's work may be gathered from the fact that in the last two years he has received between \$1,450,000 and \$1,500,000 for buildings in the cathedral close.

THE LATE MR. JOHN PIERPONT MORGAN.

The Diocese of California has some reasons of its own to pay its tribute to the greatness and generosity of the late Mr. Pierpont Morgan. When, at the General Convention in Washington in 1898, this Diocese, through its representatives, invited the Convention to hold its next meeting in San Francisco, with the sentiment of showing the continental extension of the Church by a meeting of the first General Convention of the Twentieth Century on the Pacific Coast, it was Mr. Morgan, of the Committee, who was mainly instrumental in securing the "landslide" vote of the Convention to come to us. And he did that, too, when both he and the delegates from New York waived the hope they had earlier entertained to have the meeting there. Our Church Divinity School of the Pacific had a substantial start towards its endowment by an unsolicited cash contribution from him. After our fire and earthquake he contributed one hundred thousand dollars to the fund for the restoration of our church buildings. And in other ways, inconspicuous as was the wont of his friendliness to a Diocese, he showed an especial interest in our work here.

It is a happy association with our Cathedral Block that at the General Convention which met here in 1901, he and his party occupied the Crocker Mansion then standing on the block. It was his well-known custom to rent for the Convention weeks some spacious residence in whatever city the Convention met, and in Washington in 1898 he asked the writer of this to be on the lookout for such a house in San Francisco for him in 1901. But, in the meantime, the Crocker heirs, of their own thoughtful initiative, asked him to be their guest in the use of the old family home. He was much touched by this thoughtfulness, and it was probably the only instance where, at a General Convention he accepted such a proffer. And, with the late Bishop Potter and several Bishops—all close friends of Mr. Morgan—as the guests of Mr. and Mrs. William H. Crocker in their beautiful home adjoining the family home on the same Cathedral block, there seemed almost a forecast of the ecclesiastical use to which the site by the large generosity of the same heirs has now been permanently devoted.

It was the privilege of the writer to be for ten years rector of Christ Church, Hartford, the parish home in an earlier time of the father of Mr. Morgan, Mr. Junius Spencer Morgan. Though for many years the family had been removed, those closely akin to them were still parishioners, and this fact, together with the intimacy of Mr. Pierpont Morgan with the then Bishop of Connecticut, Dr. John Williams, kept Mr. Morgan in close touch with Hartford, of which he has been a large public benefactor, and gave the writer of this an opportunity to know much of him before he had reached his commanding place in the financial world. And personal friendships with others of our California people, as well as with the writer, had given Mr. Morgan more than an ordinary interest here and enabled some of us to know that strength of his singular attachment to his Church and his fellow man which, with all the exploitation of enormous estimates of his other strength in the financial world and in securities, was to those admitted to the warm appraisal light of his companionship, his verymost chief asset. When, for example, he gave up the three weeks, more or less, of his time to each triennial session of the General Convention, with no member more assiduous in attendance

upon sessions or committees than he, it was a pleasantry of Wall Street that "we might as well shut up shop here, while that Episcopal Convention is in session." But those same weeks, like any hours of familiar intercourse with the real man, have all the time in their quiet evidence—of which none can speak more intelligently than the Bishop of Albany, Dr. Doane, probably Mr. Morgan's strongest friend in the Church—that there was in art and archaeology, in friendship, in his Church and his religion the far profounder lure of life to him than even in

the lure to his unique genius in a unique generation of big banking.

Illuminating of the heart of the man is the following first paragraph of his will: "I commit my soul into the hands of my Saviour in full confidence that having redeemed it and washed it in his most precious blood he will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete antonement for sin through the blood of Jesus Christ, once offered, and through that alone."

WILLIAM F. NICHOLS.

Army and Navy Chaplains

(By the Rev. Arthur P. S. Hyde.)

Considerable prominence has been given recently in the Church press to the utter inadequacy in number of chaplains in the navy, to the work required of them, and to the remarkable fact that there has been no increase in the number authorized by law for more than seventy years. It may be of interest, however, to those who are not familiar with the actual figures, to quote a few statistics:

The personnel of the navy, including the marine corps, comprises some fifty thousand officers and enlisted men. Taking into consideration the larger units only, these officers and men are distributed over twenty-eight battleships and armored cruisers of the first class in full commission, each with a complement of between eight hundred and a thousand; sixteen other ships of the same class in reserve at various navy yards, with a partial complement; and a dozen or more large and important shore stations, including the Naval Academy, with its brigade of nearly a thousand midshipmen, and three naval training stations, at each of which the average number of boys and young men who are just entering the naval service, is about 2,500.

To minister to the spiritual needs of these 50,000 souls, distributed over three score first-class ships and large shore stations, to say nothing of the numerous smaller vessels in commission, Congress has provided only twenty-four chaplains, which number was fixed by a law passed August 4, 1842. The crying need for a large and immediate increase in the naval corps of chaplains is so manifest that it hardly requires comment. We have been told, however, in much of the matter which has been published on this vital subject, that the Navy Department favors such an increase, and has repeatedly recommended legislation to that effect to Congress, but that nothing has been accomplished thus far, owing to the apathy of the various Christian bodies in this country. In other words, the reply of the Navy Department is virtually a challenge to organized Christianity, and the opportunity presented to the Church to be a prime mover in this campaign should not be allowed to pass unheeded.

May the General Convention, so soon to assemble, in its wisdom, undertake a definite campaign for an increase in the naval corps of chaplains, so that the spiritual and moral welfare of some fifty thousand of our countrymen may be more adequately safeguarded.

Much has been written on the subject of the inadequacy of naval chaplains, and little or nothing concerning a similar inadequacy in the army. It is true that the army is better provided, for, with 92,275 officers and men, there are sixty-eight chaplains, an average of one to every

1357 men, as against one chaplain to every 2083 men in the navy. It is also true that the army corps of chaplains has several times been increased in recent years; e. g., in 1901, from thirty post chaplains, four regimental chaplains for the colored regiments, and the chaplain of the Military Academy, a total of thirty-five, to one for each regiment, and twelve for the artillery corps, which, with the one at the Academy, made a total of fifty-eight. In the past twelve years there have been added, one chaplain for the Corps of Engineers, one for the Porto Rico Regiment of Infantry, two additional for the Coast Artillery Corps, and six for the six regiments of field artillery organized in 1907.

Great as is the advantage in time of war in assigning chaplains to regiments, instead of adhering to the former rule of designating and assigning them as post chaplains, it has a serious disadvantage in time of peace. The modern tendency, based upon sound military principles, is to concentrate the troops of the mobile army in large posts, known technically as brigade posts. The result is that a number of posts have two, three and four chaplains, each, depending upon the number of regiments serving there, while dozens of small posts, notably in the coast artillery, have no chaplains, no opportunities for worship, and no spiritual and moral oversight over the men.

Many of the posts of the latter class are extremely isolated, being situated on islands and sand spits, where the need of a resident chaplain is most urgent. The 170 companies of coast artillery are distributed over forty-seven posts, and there are only fourteen chaplains in the Corps, one of whom is on detached service at Fort Bayard, New Mexico. There are thus thirty-four coast artillery posts, at which are serving 109 companies, with a strength of 11,462 officers and men, without the services of a chaplain.

But an increase in the number of chaplains is not the only need of the army—an adequate provision on the part of the Government for the conduct of their most necessary work, is urgently required. When the Young Men's Christian Association undertakes work in an army post, a suitable building is provided, containing all the appliances necessary for the excellent work conducted by that organization; then, with the material provided, a suitable man is put in charge to conduct the work.

On the contrary, the Government provides a chaplain, tells him to go ahead with his work, and then proceeds to tie his hands behind his back, and seemingly to thwart him in his ever endeavor to accomplish results. No chapel is provided, no prayer books, hymnals, or other

service books; no books for a library except a few dry Government reports; no stereopticon or moving-picture machine, which have important educational uses, to say nothing of the recreation value, upon which some lay great stress. All these things, so necessary to a chaplain's work, he is supposed to provide from his own means, or by appeal to his friends.

It is true that the regulations say: "At each permanent post, suitable rooms will be set apart for use as library, reading-room, chapel and school." Usually one room must answer for all these purposes, and it is generally inaccessible, and entirely inadequate for the chaplain's needs, especially for the most important part of his work. Truly, it is a case of bricks without straw for a chaplain to undertake effective work without any of the ordinary and very necessary means.

It is true that a few posts have been provided with suitable chapels, chiefly through the efforts and energy of individuals, which have for the most part been met with apathy, if not antagonism, by those in authority. Two such notable instances within the past two years have been at a large post near Honolulu, and at an isolated island post on the Pacific Coast, the first through the instrumentality of an energetic chaplain, and the other of a line officer, both Churchmen.

Last year, in connection with the national encampment of the Grand Army of the Republic, in Los Angeles, an organization was effected known as the Association of Military Chaplains, with the avowed object of attempting to secure by corporate action many needed reforms in the prosecution of the chaplains' work in the army and navy. As a result of the meetings then held, resolutions were passed enumerating the reforms that were deemed essential, and asking that the action thus taken be indorsed by religious organizations throughout the country, with a view to securing the necessary Governmental action, both legislative and executive.

Many of the reforms proposed are excellent, several of doubtful effectiveness, and a few are so radical as to be practically impossible of attainment. As a whole, however, the action of these chaplains is most commendable and deserving of every assistance on the part of the Church. It is believed that the first indorsement of the cause for which they are laboring came from the Church, in the shape of the following resolution, which was unanimously passed by the Missionary Council of the Eighth Department, in session in Los Angeles in October, 1912:

"RESOLVED, That it is the sense of this Council that the number of Chaplains in the Army and Navy should be sufficient to adequately care for the spiritual welfare of the men enlisted in their country's service; and that the Government should provide chapels at all army posts and naval stations, and such other essentials as are required for the effective work of the chaplains. And, be it further

"RESOLVED, That this Council request the General Convention, through the Board of Missions to memorialize Congress to enact the necessary legislation to carry this resolution into effect."

It is believed that the minimum number of chaplains for the army and navy, including the marine corps, should be based on the proportion of one to every five hundred souls, and that they should be assigned in such a manner that all posts, ships and shore stations may have at least the occasional services of a chaplain.

It is also believed that every post and shore station should be provided with a suitable chapel, of distinctively ecclesiastical architecture, centrally and prominently located, and which should be restricted in its use to religious purposes.

It is hoped that the General Convention will take definite action, at its coming session, to actively support these much-needed reforms.

The army and the navy afford a wonderfully fertile mission field, in which "the harvest truly is great, but the laborers are few." But, unlike other mission fields, no demand is made upon the various mission boards to support the workers in the field, yet for this very reason it would seem to be more than ever the duty of the Church to bring its powerful influence to bear upon the Government to secure this much-needed legislation.

Notice is hereby given, in the case of the Rev. Dwight Benton, Jr., deposed by me on February 7, 1895, that, acting under the provisions of Canon 37, and with the approval and consent of the Bishops of West Virginia, Pittsburgh, Lexington and Indianapolis, I have on this twenty-second day of March, 1913, remitted and terminated the said sentence of deposition upon the Rev. Dwight Benton, Jr., and restored him to his Order and Ministry as a Deacon in the Church of God.

BOYD VINCENT,
Bishop of Southern Ohio.

The funeral of Bishop Thomas A. Jaggar, who died in Cannes, France, early in December, took place from St. Paul's Cathedral, Boston, Mass., on Thursday, March 27th, and was largely attended. Bishop Lawrence, who had intended to officiate, was unable to be present because of the flood conditions in Ohio, where he had gone to Columbus for the consecration of the Rev. Theodore Irving Reese as Bishop Suffragan. Bishop Kinsolving, who started the Sunday before from Texas, also got caught in the flood zone and did not reach the city in time. Bishop Edward M. Parker of New Hampshire took the service, and he was assisted by Dean Rousmaniere and the Rev. Dr. Sherrard Billings of Groton, who worked with Bishop Jaggar while the latter was in charge of St. Paul's Church.



In the Gymnasium

Progress at the Good Samaritan Mission

Ministering to a population of 50,000 people in a growing section of San Francisco, the work of the Cathedral Mission of the Good Samaritan, the Rev. J. P. Turner, vicar, has increased considerably during the past two years. Distinctly an institutional Church, much of its work lies in looking after the health of the body as well as that of the soul, and the gymnasium, clothing bureau and legal aid clinic, as well as the reading-room and library, each play a prominent part in its activity.

The Mission was founded May 4th, 1894, and located on Second Street near Folsom under the direction of the late Rev. William I. Kip, Jr. After the fire a majority of the congregation moved to the vicinity of its present site at 25th

street and Potrero avenue, and the new \$20,000 parish house was opened on Whitsunday, May 15, 1910.

Since coming to the new location there have been 121 baptisms, 85 confirmations, 50 marriages and 98 burials. There are enrolled in the Sunday School over 200 scholars, with 14 teachers and officers. About 200 communicants claim this as their Church home, the actual number receiving the Holy Communion last Easter Sunday being 170.

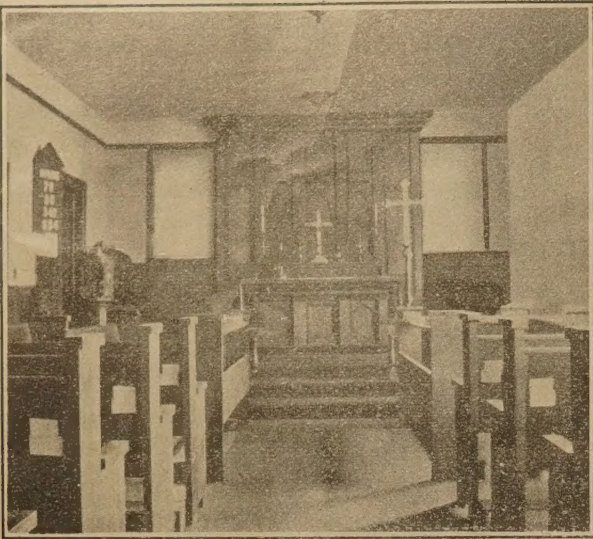
There is a clinic with dispensary held each day in the week. Eight doctors are on the staff, who very generously contribute their services, and a trained nurse, who devotes her whole time to the work and receives a salary. The number of patients has increased steadily from 40 to 250 monthly, as many as 35 being present at a single clinic. There is also a fairly well equipped operating room, where minor operations, such as removing tonsils and adenoids, and so forth, are performed. The saving in money to patients who have used the clinic during the past year has amounted to more than \$8,000. In addition to her clinic work, the nurse makes a great many visits upon the sick in their homes.

The clothing bureau, under the direction of Sister Alice, aims to help those in need of garments. Friends of the work all over the Diocese send clothing, old and new, which is either given free or sold at a nominal charge. About 75 per cent of the clothing is given away. This has proven a very great help to a great many people, as thousands of articles of clothing have passed through the bureau during the year.

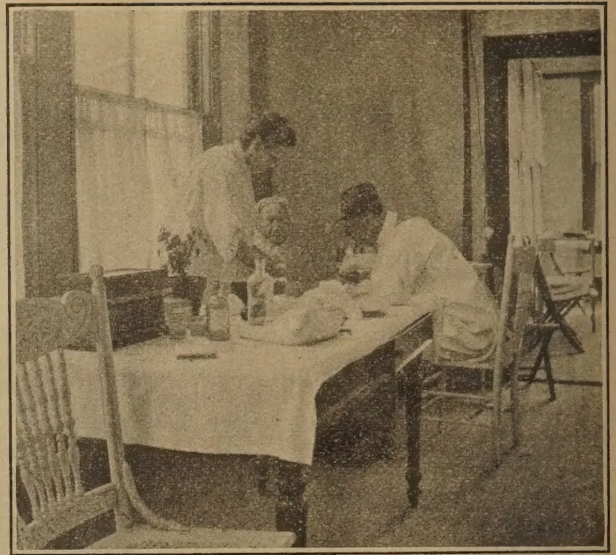
The gymnasium, which is the largest room in the Parish House, offers an excellent opportunity for the development of work among the boys and young men. Through the generosity of a friend of the Mission, it is fairly well equipped. Mr. H. M. Strickler, the physical director of the Y. M. C. A., is in charge of



Parish House.



Temporary Chapel.



Treating a Patient.

this department. There are 75 boys divided into two clubs. The senior club has its own room, which is open all day and in the evening, where its members may come and play games or read the magazines. These clubs have three teams entered in the Basketball Tournament of the Settlements of San Francisco.

There are also two clubs for the young women and girls, who enjoy the use of the gymnasium at specified times. The smaller girls also meet each Saturday morning for instruction in sewing and folk dancing.

At least once a month some guild or organization of the Mission has a social or entertainment for the parish and neighborhood, to which a small admission is charged. On several occasions the young people have presented admirably some little sketch or play. Illustrated lectures have also been given by prominent speakers.

The chief need of the Mission at this time, aside from the always necessary supply of clothing and more equipment for the gymnasium and club rooms, consists of funds to aid in meeting a deficit of \$102.50 each month. This amount represents a sum over and above the income received by the Mission itself, and must be supplied by the Diocese.

The need of a Church building is also badly felt. It is the belief of many of those interested that if there was a Church there would be a much larger congregation. However, the future is bright and the workers labor on in what is likely to be more and more a fruitful vineyard.

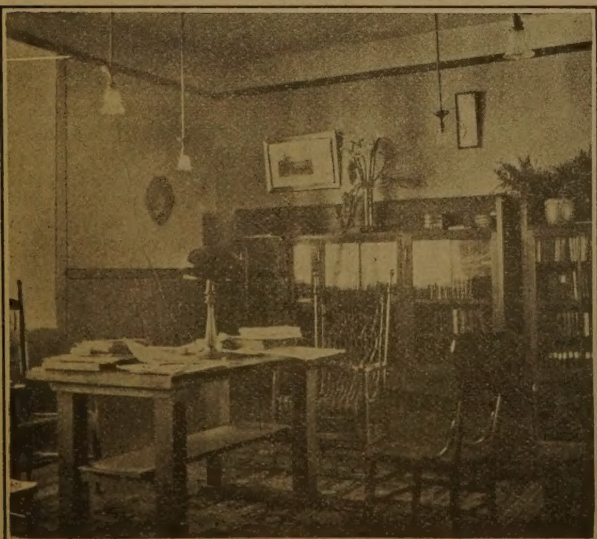


Ready for an Operation.

Archdeacon Samuel G. Babcock of the Diocese of Massachusetts was elected Bishop Suffragan at the convention held during the month. On the first ballot the Archdeacon received 103 out of a total of 171 votes.

The following cablegram recently came from Bishops McKim and Tucker of Japan and was duly presented to the proper Senate Committee at Sacramento by Bishop Moreland:

"Urge California Bishops use influence impartial treatment Japanese."



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The Increase of the Ministry

The Bishops of the Eighth Department on the Problem of Increase and Supply.

The annual letter of the President of the Alumni Association of the Church Divinity School of the Pacific to all the clergy of this department has this year brought unexpected fruit. The letters printed below will explain themselves, and need no further comment, except to thank the somewhat skeptical clergyman for having stimulated the President of the Alumni Association to obtain first-hand information from the Bishops themselves as to the actual conditions in the Eighth Department regarding the supply and support of the ministry. The replies of the Bishops are valuable chiefly because they point out the fundamental need of the Church today for fit and consecrated men for the service of Our Lord. Even in this department, where, if anywhere, numbers would seem to be paramount, it is quality and fitness for the peculiar conditions of the West which must be the especial object of our prayers, and for which mere quantity must, if necessary, be sacrificed.

H. C. CARROLL.

Letter sent to all Bishops of VIII Department.

St. John's Rectory, Ross, California.

Dear Bishop: In response to the letter sent throughout the Eighth Department by the Alumni Association of the Church Divinity School, asking for prayers and sermons on the increase of the ministry, I received a letter from a clergyman who expresses doubts as to the necessity for our action, and challenges the frequently-repeated statements regarding the great scarcity of clergy. He doubts if there is any charge that offers a living to a clergyman with a wife or family that has to remain vacant long, and believes that the scarcity does not exist, except possibly locally.

I am therefore asking the Bishops of this department if they will give me the "facts" my brother asks for, and ask you please to reply to the following:

- Is there a scarcity of clergy in your Diocese or District?
- Do you think there are enough unemployed clergymen, or graduating candidates, available, to supply the need, without further efforts for an increase in the supply?
- What is your greatest problem in the matter of clerical supply for, i. parishes; ii. missions?
- Is there, in your opinion, any real need for our Advent Letter each year asking for prayers and sermons for the Increase of the Ministry?

Thanking you in advance, I beg to remain, dear Bishop,

Yours respectfully,

H. C. CARROLL,

President Alumni Association.

January 25th, 1913.

Reply From the Bishop of California.

- When we consider the plenteousness of the harvest, our list of active clergy in the Diocese is never equal to the opportunity for aggressive work. If we are not wanting in men to keep the work at its present status, and I could hardly say we have a scarcity of clergy for that, I believe it is due a great deal to our

special efforts heretofore to increase the supply by Ember Day Prayers and otherwise.

- I do not.
- To make our people realize how truly great the harvest is.
- The real need for effort, like that in your Advent Letter, will only cease, when our Lord's bidding, "Pray ye the Lord of the Harvest that He may send forth laborers into the harvest," has been superseded.

WILLIAM F. NICHOLS.

From the Bishop of Los Angeles.

There is a dearth in the Church of men fitted to fill important positions. Of course, there are a great many men who are wanting work, and there always will be such, which fact must be as apparent to you as to me.

JOSEPH H. JOHNSON.

From Bishop Moreland.

There are always fewer clergy than we can use, not always fewer than we can support. If we had need only of men to fill vacancies paying \$1200, there would be no scarcity. In that case, the Church would be at a standstill. No army is conquering unless it advances into the domain of the enemy. We are constantly in need of men to occupy outposts, sustaining him with outside aid until self-support is possible. Thus, men and money are the joint need. With this explanation, I reply to your questions:

- Scarcity? Yes.
- Enough now? No.
- Problems? Men to stick; money to help.
- Need of prayers and sermons? Certainly, and should be very earnest, (1) for volunteers, (2) for means to educate candidates and support missionaries.

W. H. MORELAND.

From the Bishop of Oregon.

- At present only one vacancy in Missions; all we can afford to pay.
- Yes, enough in numbers, but not in efficiency.
- Efficiency.
- Yes, for Godly, Catholic-minded priests with a sense of vocation, tactful, with missionary spirit and vision. Men who pray, and can therefore do things.

CHARLES SCADDING.

Bishop Keator.

In regard to this question of the shortage of clergy, my own experience is that there is a very real shortage in the kind of clergy that I can use in this diocese.

In all our Parishes and the great majority of our Missions, we need strong men who are capable of being real leaders in the several communities. I have a good many men applying for work, but of these I know that the greater part would not be able to meet the conditions. On the other hand, it is hardly to be expected that we can get the men we want for the salaries we pay.

I think there is a very real need, by prayer and otherwise, to stir up an interest in the work of the ministry on the part of our own young men. If we had more men going into the ministry who have grown up amid our local conditions, it would be much easier for them to adapt themselves to these conditions.

FREDERICK W. KEATOR.

Reply of Bishop Rowe.

I have not the time to reply fully to your letter of January 25. It raises a great, big question. Not in regard to the need and duty of "prayers on the Increase of the Ministry." On this point there is no question. Of the right men for the ministry, men with a high sense of their holy calling, men of consecration, we are terribly in need. With the other kind we are overloaded.

We are in need of clergy for Alaska. I confess that the need will be filled were I to accept every clergyman who offered—any fresh graduate from our theological seminaries. I feel safer in taking young laymen whom I know, who through pain and struggle and difficulty, strive to attain the ministry. From such men you get true service—unselfish service—and results.

Yes, there is a real need for your Advent Letter, if you add to it: "Increase of consecrated men for the ministry."

P. T. ROWE.

The Bishop of Arizona.

In reply to your letter, I will say that there is, to a certain extent, a scarcity of clergy in Arizona, although I can generally get the right men if I have money to pay their salaries. There are, undoubtedly, a vast number of unemployed clergymen who are available, but, unfortunately, they are not altogether competent. There is certainly a need for more efficient clergymen, but they must be men of ability and spiritual vision, so I would answer your question that we do need prayers and sermons for the increase of the ministry, so that the ablest and best men may enter a profession which offers more than any other to those who are ready for the work.

I do not suppose that half of the churches and missions in this country give living salaries to men who have families, so it requires the greatest amount of sacrifice on the part of the clergy of the Church.

J. W. ATWOOD.

From Bishop Restarick.

- No. We have generally been able to obtain clergymen here, because it is an attractive field. We have a fine set of men here, devoted, consecrated and Godly, who fill our needs.
- I do not. There are many men who are in Holy Orders who have no force or ability. These would far better have been accountants or mechanics, for they have no ability to preach or teach. We do need men of consecration and ability. The trouble is many young men educated in our seminaries have no idea of sacrificial service. If they have to give up and sacrifice for the work of the Kingdom of God, they think they are abused, and get discontented. The Roman priests here on these Islands are content to live on little and to hold services in six or seven places. This is rarely the case with our men and is absolutely lacking in Protestant ministers. The waste of money in Protestant Missions here is absolutely ridiculous.
- In relation to this, I would say that we have not had much difficulty in the supply of Parishes or Missions. Of Parishes, we have only two, but all the rest are Missions.
- I should say decidedly that there was need for your Advent Letter asking for prayers and sermons for the increase of the Ministry, but the increase that we need is of men who are devoted, consecrated, and dedicated to the service of God. It is not the men who think they have a

soft job, or who kick if they have hardships that ordinary business men have, and are raised so softly in the seminaries that they think that they can have nothing to do with the common people. We want men who, if necessary, will labor with their hands, help build or paint a church, go, as the Roman priests do here, and sleep on the ground in order to hold mass in the early morning for a few plantation laborers. The reason that the Roman Church here has such a hold is that her priests are of the people, and are not merely scholars and gentlemen. We need, according to my idea, a lot of men not necessarily great scholars, and not necessarily so refined that they have lost touch with the people. Whenever a minister of any church gets to the point when he loses touch with the common people, he loses ground. You have to be in touch with the ordinary man of the world if you are to do Christ's work, and the ordinary man turned out of the seminary has been elevated above the people, and is just miserable if he has to put in his life ministering to them.

This is my idea of the answers to your questions.

HENRY B. RESTARICK.

Bishop Sanford's Opinion.

- (a.) There are at present two vacancies in San Joaquin, and there are likely to be two more soon. Besides these, which touch only existing work, there are three or four places where work ought to be initiated.
- (b.) I do not doubt that there are at present a good many clergymen unemployed or working for inadequate salaries. At any rate, I would have no difficulty in getting men if I were willing to take all who apply for work in San Joaquin. But the difficulty is to get the right kind of men. I believe that most of those who are unemployed either wish to be so, or else are unequal to the positions which are open. According to the statistics of the Living Church Annual, there are 8,164 Parishes and Missions in our Church, and only 5,678 clergymen.
- (c.) My greatest problem in supplying both Parishes and Missions is to get conscientious, tactful and able clergymen. Could I secure them, I do not believe there would be any difficulty in obtaining adequate support. It is a difficult matter to guarantee, in advance, an adequate support by men whose qualifications are uncertain.
- (d.) In my opinion, your Advent Letter is a necessity. It might be advisable to emphasize, what indeed ought to be taken for granted, that quality is a greater desideration than numbers. We need men, and shall until the Kingdom comes. But we must pay for "fit" men.

LOUIS C. SANFORD.

Bishop Wells Answers.

- (a.) Yes.
- (b.) Not enough good ones.
- (c.) The problem is the same for both i. and ii., namely, to obtain efficient men.
- (d.) Yes, a real need of both prayer and teaching.

What we need in the ministry is, primarily, quality, and secondarily, numbers. If we could have more of the right quality, the problem would be solved.

L. H. WELLS.

Bishop Spalding's Reply.

First, there is a great scarcity of clergy in our District. We could use four more good men, and I believe I could guarantee their support.

Second, while there may be unemployed clergy residing in Southern California, New York and other comfortable places to live, it seems quite impossible to persuade them to take up the harder missionary service in this intermountain country.

Third, it is more difficult to secure good men for Missionary work than for parochial duty, although, when St. Paul's Church, Salt Lake, was vacant, and also in the case of the vacancy at St. Mark's Cathedral, a number of men declined our call before we found our present most satisfactory men.

Fourth, I believe in your Advent Letter a special petition ought to be inserted, praying the Lord of the Harvest to raise up men willing to go out into the arid West, not to harvest from the large crops, but to evolve methods of Spiritual Dry-farming.

F. T. SPALDING.

"ONE GOOD TURN DESERVES ANOTHER."

Immediately upon receipt of the news of the great flood disasters, our congregations were asked through the public print to send contributions to the relief of the sufferers through the Red Cross agencies. As a "first aid to the injured," such agencies seemed to have both the readiest information and the best appliances to meet emergencies. Now that our Bishops in the regions affected have had more deliberate opportunity to ascertain the conditions of our Church people who have been afflicted, San Francisco and California Churchmen should be especially sympathetic and generous to send help, in view of the help which came to us in our disasters. Contributions from congregations and individuals can be sent to the "Church Flood Sufferers," Mr. George Gordon King, Treasurer, Church Missions House, 281 Fourth avenue, New York City. WILLIAM F. NICHOLS.

APPEAL OF THE DIOCESE OF SOUTHERN OHIO.

Cathedral House, 223 W. Seventh St., Cincinnati, Ohio, April 11, 1913.

The Diocese of Southern Ohio has deliberately refrained so far from any appeal to the Church at large for help in its flood-stricken condition, until it could send out a carefully considered statement of its losses and needs, and be sure of its own inability single-handed to meet them. In order to do this, its Bishops, as soon as they could get out of Columbus, where they were shut in helplessly for several days during the flood, began visiting in person, wherever physically possible, and with much exertion and even danger, every stricken city and Parish. This work has now, within ten days, been practically completed. The fairly reasonable facts and figures are as follows:

The whole central and southern parts of the State have met with a disaster that is simply appalling. Over this entire area the rainfall during seventy-two hours averaged six inches, and in some places was as high as ten or eleven inches. The general scene of destruction and desolation is beyond words or imagination. Practically the whole of many cities and towns have been under ten or twelve feet of water. The finest residence and business districts suffered alike with all the

rest. In some of the larger places, areas anywhere from half a mile to a mile square, where the rivers cut new channels for themselves and the force of the current seemed irresistible, are one confused mass of wreck and ruin. At least five hundred lives were lost. The total of home, Church, business and great corporation losses, all with no flood insurance, must easily equal \$100,000,000.

The general contributions—Federal, State, Red Cross, Church and local—of funds and supplies for relief have been quick and nobly generous. The more immediate physical needs in food and clothing have been largely met; though much work of this kind, especially in the simplest rehabilitation of the homes of the poor, must still go on for some time. Our own more fortunate Churches and people have everywhere been forward in this good work.

Of our own Church people, providentially, and so far as we know, only some half dozen lost their lives. Our Church properties, in at least twenty-five or thirty instances, have been damaged to the extent of anywhere from \$500 to \$10,000 each. Several of the clergy lost most of their household belongings, including library, sermons, etc. The Rev. Mr. Cooke of Dayton just escaped with his family to the second floor of his Parish house, where, after rescuing a number of other persons, they were all shut up for two days and nights, with only a handful of food and with only such heat and light as was supplied by the church's altar lights, secured at great effort and risk. None of the rectories, churches or parish houses were absolutely destroyed, so far as the external structures are concerned. But the interior damage and ruin—organs flooded, floors heaved and broken, doors and windows smashed, vestments and hangings, books and music destroyed, pews, choir-stalls and all other furniture piled in indescribable confusion, heating plants wrecked—all under ten or twelve feet of water, and with a final deposit of six inches of mud and slime over everything—is heart sickening, indeed. But the worst fact is that in nearly every instance the larger part of the congregation has lost so heavily in their homes and business, often to the point of bankruptcy. So that, over and above the physical needs already met, the cost of rehabilitation of homes and the absolutely necessary repairs to make the church buildings at all serviceable again, is going to be the struggle for months to come for the simplest maintenance of service, including the reduced salaries. The estimated cost of repairs alone is anywhere from \$25,000 to \$50,000. The cost of a year's maintenance of services will be as much more. One clergyman writes: "Even first necessary repairs will cost us \$3,000. Where are we to get it? My people cannot raise it. The banks will not let us have it." It seems as if the Bishop himself would have to arrange a loan of the total necessary amount, and trust the Church at large to help him meet it.

We gladly and gratefully acknowledge the prompt and generous contributions already of some of our brethren from all parts of the Church, amounting to about \$4,000. This has been and will be applied, first and so long as needed, to relief of physical needs, and then to repairs and maintenance. But it will easily be seen that this will not go very far in meeting such needs. The stricken congregations cannot do it themselves. What is left of the well-to-do part of the Diocese is not equal to it alone.

Under these circumstances, we can only pocket our pride—though not our self-respect—confess our sad plight, and

say to the Church at large that we shall greatly need and be greatly grateful for all that our Christian brethren elsewhere will, in their love and fellowship, be pleased to send us in the way of help. We realize that we are not alone in such distress. Other Dioceses have also suffered and must not be forgotten. We are only making our own need clear.

Remittances should be made to Bishop Vincent, at the above address. This appeal is fully endorsed by the Executive Committee of the Cathedral Chapter, sitting as the Executive Committee of the

Diocesan Board of Missions.

(Signed)

Boyd Vincent, Bishop.

Theo. I. Reese, Bishop Coadjutor.

Paul Matthews, Dean of St. Paul's Cathedral.

F. L. Flinchbaugh, Rector Calvary Church.

W. C. Proctor, Pres. Procter & Gamble Co.

W. K. Schoepf, Pres. Ohio Traction Lines.

E. L. Sternberger, Pres. Sternberger Coal Co.

quiry appointed by you on the seventh day of March, 1913, to investigate certain evil reports current concerning and involving the character and clerical standing of the Reverend Hubert Cowley-Carroll, beg to report that we have investigated and examined into such reports, and especially into the statements made by Mrs. J. K. Field, and that there is not in our judgment "sufficient ground for presentment for trial" as against the said Reverend Hubert Cowley-Carroll as to any of such reports, and, further, that we believe the charges of immorality against the said Reverend Hubert Cowley-Carroll are untrue.

(Signed)

JOHN BAKEWELL,
EDWARD L. PARSONS,
CHARLES N. LATHROP,
JAMES P. LANGHORNE,
ARCH. C. KAINS.

From the Editor's Desk

A beautiful and appealing sermon on "Friendship," delivered by Dean Gardner at a recent meeting of the Convocation of San Jose, will be published in our next issue.

The June issue will contain an interesting article on some work the Church is doing in the Hawaiian Islands. There will be several other features of interest in the number.

The editor has received a long letter from Mr. James H. Mitchell, a patient at Manzanita Hall, in the Sonoma State Home at Eldridge, Cal. In it he expresses a longing to see some priest of the Church, and asks if it would not be possible for services of some kind to be arranged there. He adds that there are some 1,100 inmates, and that many of them are interested in the Emmanuel Movement.

At the Pacific Coast District Convention of the National Religious Educational Association, held recently at Los Angeles, Bishop Johnson spoke against the present mode of dress adopted by young women and girls. He declared that it was not a pleasant spectacle to witness girls upon the streets with arms bare almost to the shoulders and with low neck dresses and short skirts.

The Rev. A. George of Blackfoot, Idaho, writes us asking, "How much higher are you going to climb?" He was evidently much interested in the last issue, in which we were privileged to give considerable space to work in his jurisdiction. We answer, "We are trying to improve on every number of THE PACIFIC CHURCHMAN, and to avoid those 'off months,' which cause so much criticism in connection with many publications.

If the Santa Rosa Press-Democrat is to be believed there were a sufficient number of Bishops on hand at Santa Rosa and Sebastopol on March 30th to have held a consecration to the episcopal office. There were present, according to that paper, Bishops Moreland, Nichols and Bradley. Bishop Nichols says he was not there, and the Living Church Annual does not record a Bishop named Bradley. We have no doubt that the Bishop of Sacramento was present, however, and that the Rev. Ernest Bradley of that diocese was the clergyman elevated by the scribe and his type to the higher ecclesiastical rank.

We were forced to clip the following from one of the Eastern Church papers: "At the Three Hours' service of Good Friday at St. Paul's Church, Oakland, California (the Rev. Alexander Allen, rector), the addresses on the Seven Last Words were given by ministers of Methodist, Presbyterian, Lutheran, Interdenominational, Christian, Baptist, and Congregational Churches of that city. At St. Philip's Church, Fruitvale, Cal. (the Rev. M. D. Wilson, rector), three of the addresses on the Seven Last Words were given by the rector, and the other four by the pastors of Presbyterian, Christian, Baptist, and Congregational Churches."

The Church of Rome is usually quick to give to the press the record of any accessions she may receive from the ranks of our clergy or prominent laity. She is not so anxious to tell of those who are won over to our ranks, although more and more our own Church papers are recording her losses in this regard. Still our gains at the expense of Rome are apt to be overlooked by the public generally because perhaps we are not such good press agents as we might be. A Berkeley layman has written to us upon the subject. As he does not sign his name we do not print his letter, but we quote a portion of it as follows:

"I notice by this morning's San Francisco Call that the Roman Church is exulting over the rounding up of about a score of Episcopal and Anglican clergymen. I suppose this means the gleanings of several years made to appear as though they all recently 'flopped;' but at the same time it is worthy of comment. Would it not be well to investigate the causes of such reports and to ascertain if the Anglican Church was really only a preparatory school for Romish priests? Or is it all some Jesuit trick to make the unwary believe that Rome is still potent? It seems to me that some good missionary work among Episcopal clergymen rather than upon the heathen might tend to mitigate the flopping evil."

THE REV. HUBERT COWLEY-CARROLL EXONERATED.

No comment is needed as regards the following report of the investigating committee who inquired into the charges preferred against the Rev. Hubert Cowley-Carroll, rector of St. John's Church, Ross, Cal. It is sad that such accusations should gain such wide circulation, and we trust that the results of the investigation will be published broadcast, in order that justice may be done:

April 21, 1913.

The Right Reverend, The Bishop of California.

Right Reverend and Dear Sir: The undersigned, constituting the court of in-

RESOLUTION BY THE VESTRY,

Whereas, one Mrs. J. K. Field has made and circulated and caused to be published certain statements regarding Rev. Hubert Cowley Carroll, the Rector of this Parish, charging him with acts of impropriety and immorality and reflecting upon his character and fitness to occupy the position in the Church which he now holds; and

Whereas, the Vestry of this Parish of St. John's, in Ross, California, has at all times had unflinching and absolute trust and confidence in its Rector, Rev. Hubert Cowley Carroll, and has at all times been convinced that said charges were false, malicious and untrue in every respect; and

Whereas, the findings of the ecclesiastical court of inquiry appointed by the Bishop of this Diocese, at the instance and request of the Rector of this Parish, to investigate the said charges, which said findings were made after a full, fair and thorough investigation of all the facts involved in said charges, completely exonerated Rev. Hubert Cowley Carroll and found said charges to be false and untrue; and

Whereas, this Vestry has also investigated said charges and arrived at the same conclusions as said court of inquiry; and

Whereas, the said findings and said investigations of this Vestry have proved that the trust and confidence of this Vestry in its said Rector were not in anywise misplaced, and were fully justified;

Now, Therefore, Be It Resolved, that it is the firm and positive conviction of this Vestry that said charges and all other evil reports, rumors and gossip reflecting upon the character of the Rector of this Parish, Rev. Hubert Cowley Carroll, are, and the same are hereby branded as false, malicious and untrue in every particular and detail and without the slightest foundation in fact; that this Vestry at all times has had, and now has, absolute and implicit faith and confidence in the integrity, righteousness, sincerity and rectitude of its said Rector, and that he deserves and should have the absolute confidence and loyal support of every member of this Parish;

Further Resolved, that a copy of this resolution, signed by the members of this Vestry, be transmitted to the Bishop of this Diocese and also to Rev. Hubert Cowley Carroll, the Rector of this Parish.

ALBERT J. DIBBLEE,
JOHN B. CURTIS,
ALLEN I. KITTLE,
R. J. DAVIS,
H. C. RODGERS
F. J. CRISP.
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XIX.

In and About London.

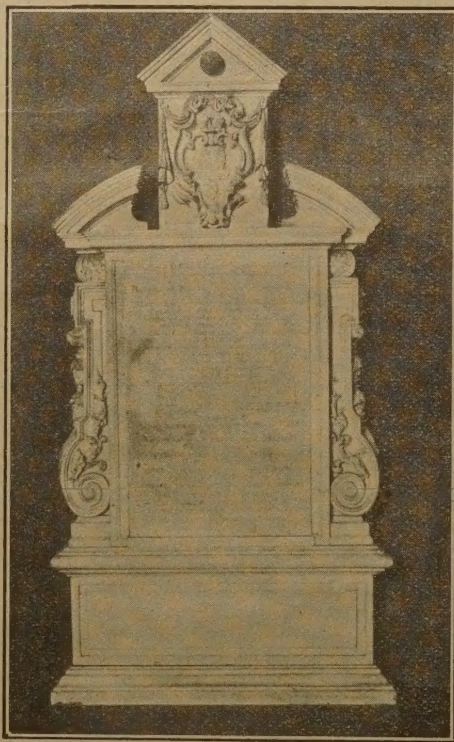
London was getting its coronation garb when we were there. Paper "dodgers" were fluttering around the streets in which some association was valiantly decrying against the banking up against St. Martin's-in-the-fields and other churches on the line of march, great founce-like lumber stands for spectators; notices confronted you in your hotel rooms that the days were numbered when you could occupy them at the usual rates. Street travel was getting more and more congested. Robe-makers were running their needles through much gold lace. Westminster Abbey was closed to the public in order to effect the proper scale of preparation there. Though all the world loves a coronation, and we should have much enjoyed seeing the pageantry of the vast procession, the considerable part of our world-circuit still before us did not permit us to stay for it. However, we witnessed the unveiling of the commanding memorial of Queen Victoria before Buckingham Palace. This was an imposing function, in which both King George V. and Emperor William of Germany took part, with many other representatives of royalty present.

Another opportunity afforded the Saunterer in Church circles, was that of looking in upon the meeting of the Lower House of the Convocation of Canterbury held in the Church House. Though no matter of especial moment was under consideration at the time, the methods had an interest of their own, and it was evident that no Henry VIII. or George I. was holding any writs in terrorem over the speakers. Indeed, as a "talk fest," it showed how one of the real problems of the Church of England is to find a true and more immediate legislative authority to add to the voice of Convocation. It was about the middle of the last century that it "awakened out of sleep after its long hibernation," as Bishop Wilberforce, who was mainly instrumental in the revival, expressed it, the assembly having been then practically in abeyance for nearly a hundred and fifty years.

A dinner party given us by Sir Robert and Lady Balfour in the dining hall of the Houses of Parliament afforded us a most enjoyable evening, and one somewhat out of the ordinary, in that we met several of the leaders of the House of Commons, of which Sir Robert is a member, including Mr. Nicholson, prominent in the Ecclesiastical Commission. After dinner we were shown many points of interest about the buildings, such as St. Stephen's Chapel, memorable parts of Westminster Hall, the "Whips" Rooms, and visited the House of Lords to hear a bit of the debating there. If one supposes that the matter under discussion, which was none other than the much-mooted revolutionary reform of the House of Lords itself, was likely to "pack the House" and "tear a passion to tatters," he does not know that sedate and unruffled chamber of high degree. So calm was most of its membership at that particular time, at any rate, that it was absent, and the few noble Lords that were rippling along in their still currents of speech suggested the old classical "many twinkling smile" of quiet waters far more than any storm tossing. They were certainly not at all of the class of that

chronic objector of Sidney Smith's day, of whom he said, when he first heard of the success of communication by telegraph: "Why, that will enable Mr. — to protest as far as the line goes!"

It is often said that Londoners know how to work because they know how to play, and an afternoon at the Ranelagh Club, occupying the fine old place of many acres used, we were told, as an athletic center since the founding of the Kit-Cat Club in 1703, gave us an entertaining object lesson of that. Balls of almost all kinds of games were measuring mind with matter—polo, tennis, foot and the like—in one kind of smart sets, while another kind of "Smart set" was much in picturesque evidence all over the beautiful lawns under an ideal sky. And our motoring the same afternoon took us to the spacious Kew Gardens, with another



Mural Tablet to the English Officer who named New York, showing Cannon Ball which killed him.

exhibit of London in healthful outing.

"The way they do things" in Church Committee was well illustrated by several happy experiences of the courtesy and work of the great London Missions to Seamen Society, of which we in San Francisco have so much reason to be ap-

preciative. On Monday, May 1, was held in the large hall of the Church House the Fifty-fifth Annual Meeting of the Society, with the American Ambassador, the Hon. Whitelaw Reid, in the chair, a distinguished body of men supporting him on the platform, and a full and representative attendance in the hall, among whom were several of our fondly remembered San Francisco ex-chaplains. Then the Saunterer was privileged to attend one of the meetings of the General Committee at the office on Buckingham street, and to note the activities there as the routine is carried on for some one hundred seaports and among fishermen, bargemen and lightship men under the efficient work of Mr. Stuart C. Knox, secretary, and the Rev. G. F. Wilson, and the staff. Still another phase of this thought for Christ's "sovereignty of the seas" was a very successful concert given at Grosvenor House, a palace of the Duke of Westminster, attended by representatives of royalty and of the nobility, and rendered by "stars" from companies at various leading London places of amusement, among them Miss Ellen Terry and Mr. Harry Lauder. The real extent and vitality of the interest in the sailor as shown by the constancy of the Committee with its eminent membership of busy men, the public meetings, as the services freely given by the entertainers, not only find support for the particular agency, but are typical of London's way of taking up what it deems "worth while" in good work.

"Of all the many picturesque and pleasant places in Bedfordshire, none can excel the ancient and historic town of Amptill," says a pamphlet given the Saunterer by the hospitable and most helpful Vicar of St. Andrew's Church, Amptill, the Rev. W. Dunstan May, who, with Mrs. May, made a day's pilgrimage there of added interest. And, historically, Henry VIII. made Amptill Manor, with its "goodlye and parklye parks" an "Honour," and, as one of his seats, sad Queen Katharine of Arragon resided there two years. Our particular quest was to see a marble monument on the north wall of the Sanctuary of the ancient Parish Church, described in the pamphlet as "most interesting," surmounted by a coat-of-arms, with cannon ball fixed in the pediment, a curious ornament whereby hangs a tale, which is explained in the superscription, "instrumentum Mortis et Immortalitatis" (the Instrument of Mortality and Immortality). The inscription tells in Latin that this mural table is sacred to the memory of Richard Nicolls, now joined with his best of Parents in the tomb as he was most closely joined with them in filial duty, the son of Francis and Margaret Bruce, groom of the bed-chamber to His Highness, James, Duke of York. In the year 1643, having left the seats of the Muses, he led a troop of horse against the rebels, a bold and intrepid youth. In the year 1664, having become ripe in age and military

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science, on being sent to North America in command, he restored Long Island and the remainder of the islands to their rightful lord, after driving out the Dutch, and honored the Province and the fortifications with the name of his patron, and for three years was their Governor. He was distinguished in college, in war, in court, in civil office, in literature, in virtue, in endowment of mind, and in prudence, everywhere endeared by his character and uprightness of deed. On the 28th of May, 1672, while gallantly fighting against the same Dutch on the flagship, he fell pierced through, being hit by a large cannon ball. This identical cannon ball which caused his death is the one embedded in the mural tablet. On consulting the well-preserved parish records, we found the original entry of his burial on June 11, 1672, and by an interesting coincidence, when visiting Hampton Court the day after the trip to Amptill, we saw on the walls of the room known as the "Prince of Wales'

good wife welcomed us to his home, and the pulpit of the Royal Military Academy Chapel (St. Michael). And from London itself we brought away many memories of old and new friends, and were not slow in going about to homes and historic spots and offices, including that of the late Mr. George Bodley, now of his suc-

cessor, Mr. Cecil G. Hare, for which the general conception of our Grace Cathedral came as Mr. Bodley's very last work. And in and about London altogether we could appreciate the lines:

"Tower'd cities please us then,
and the busy hum of men."

WILLIAM F. NICHOLS.

Trinity Parish, Oakland, Cal.

Trinity, the junior Parish of Alameda county, was organized in October, 1894. In April, 1891, the foresight of the Bishop and the Rev. John Bakewell, D.D., anticipated the development of the city northward towards Berkeley, and established Trinity Mission, moving Grace Chapel, hitherto located at Temescal, one mile away, to the present site of the Parish

It has since added a Guild room, and for three years past it has had a resident Vicar. It hopes within the next twelve months to build a vicarage upon its ample ground space.

During the past nine years, in addition to meeting its current expenses, the Parish has added real estate to the value of \$8,000.00, and has raised money for permanent improvements to the amount of \$15,000.00, or a total of \$25,000.00. The sittings in both church and chapel are free, and the vast majority of the people are of small means.

Parochial Policy.

Trinity Parish has always been conservative. It has constantly tried to do the work at hand, and to meet its obligations to the Diocese and the Church at large. It abhors mortgages and looks upon the Diocesan assessments and Missionary apportionments, both Diocesan and General, as fixed charges. Its ideal is:

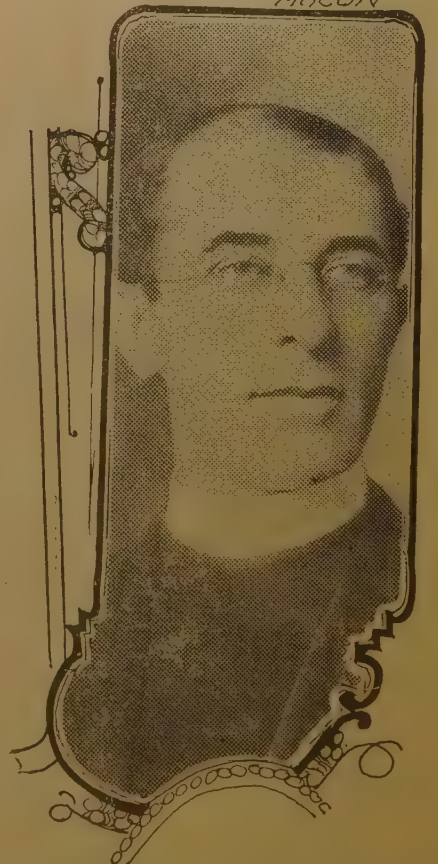
"Every member a worker,"

and its motto:

"Holy work and worship,
Fellowship divine."

It realizes that, excepting the bedridden and sucklings, there are only two classes in any Parish, viz. the workers and the

REV. CLIFTON
MACON



shirkers, and most of the people consistently avoid the latter designation by willing, faithful service. It prefers peace to numbers, the Rector declaring that he



St. Andrew's Church, Amptill, Bedfordshire

Room," some tapestries made in Mortlake, England, and the only tapestries at Hampton Court made in England, in which was pictured the very naval battle with the Dutch in 1672, in which Sir Richard Nicolls was killed. The especial interest to Americans is that it was this Sir Richard Nicolls—the name has undergone various forms of spelling—who won New York from the Dutch in 1664, and gave it its present name after his friend and patron, the Duke of York, afterwards James II. And the Saunterer had a personal desire to see the church and the monument from the placing in the published genealogy of his family, of Francis Nichols, who came to Stratford, Connecticut, in 1639, as the first of the Connecticut Branch, as the brother of this Sir Richard.

Among other expeditions were those to Canterbury, where the crypt monument of Archbishop Temple suggested changes since the last visit, when in 1897 he was the sturdy leader in the great function of the Lambeth Conference held in the cathedral, and the baring from plaster of the inner stone of the walls of little St. Martin's had revealed its structural ages; to Hampton Court, where, through Mrs. Creighton's kind courtesy, we were accorded some special privileges; to Woolwich Arsenal, where our former San Francisco Seamen's Institute chaplain, the Rev. Mr. Wingfield-Digby and his

Church, on Telegraph avenue and Twenty-ninth street. With wonderful devotion, Doctor Bakewell and the few faithful people he was able to gather from the sparsely settled territory, set forward the work to such a degree that in October, 1894, the Mission was advanced to parochial status. Doctor Bakewell continued as Rector until 1903. Feeling that the burden of the work was too great for him, he resigned and was elected Rector Emeritus. By the unanimous request of the Vestry and people, he chose his own successor, selecting the Rev. Clifton Macdonald, the present Rector, who at that time was assistant in Trinity, San Francisco.

Ten Years' Work.

During the ten years of the present rectorate the population of the Parish has increased three or four hundred per cent, and there has been a consequent increase of Church life. The communicant roll has grown from 120 to 525, and the staff, from one clergyman to two and a trained Parish worker. The income of the Parish has also increased several fold, until today the annual budget requires some six thousand dollars.

In 1905 a Mission work was started in the north end of the Parish, now known as Holy Innocents' Chapel. Beginning in a rented store room, with less than a dozen people, within two years it had its own ground and building, free of debt.

would rather transfer a dozen or more communicants than have a "Parish row." The combination of work, worship and fellowship is expressed by its members in a way which has made the Parish able to do what has seemed impossible, and has brought blessings far beyond human anticipation and reckoning.

In equipping and furthering the work, it has been found that what is needed God will provide if He is faithfully asked and the people will join their efforts to their prayers. Trinity believes that the Church is for the people, and not the people for the Church; that if she tries to save her life she will lose it; but that if she gives it freely she may leave the rest to God. She follows the theory that "the field is the world;" that the Parish receives its first impulse from without, and that it must not only pay back in full measure, but must, in proportion to its development, plant its life elsewhere. So every year it pays its apportionments and, in addition, by scholarships and otherwise, tries to encourage our deputies in the mission field, and to see that the children of our less fortunate brethren have a fair start in the Kingdom.

Social Emphasis.

Trinity emphasizes the fact that the Church is the Father's House, and that the people are His Family. Therefore, in addition to the usual parochial organizations and activities, she encourages social intercourse.

The Halcyon Club of young people was organized to offer an opportunity for young men and women to have a good time under proper chaperonage and to provide a circle into which any young person coming into the Parish might be at once introduced and feel the touch of friendly hands. The Club has between seventy-five and a hundred members, and has been a strong factor in building up the work. Though a purely social organization, the members stand ready to aid the Rector and Vestry in whatever direction their help is needed. They are found in the choir, Sunday School, Auxiliaries and in all sorts of special work, as well as in the Confirmation classes and Communicant roll. It is the policy of the Rector to have every element of the Parish in the Vestry, with the result that the personnel represents every walk of life, and two of the Vestry are young men in their twenties.

The missionary side of the Church is represented by the Babies, the Junior Juniors, the Senior Juniors and the Senior Branch of the Women's Auxiliary. The two former have probably the largest enrollment of any in the Diocese. Missions are taught in the Sunday School, by illustrated lectures on week day evenings and by the Duplex envelope system.

The next step in parochial effort will be the erection of a Parish House and Community Center to cost \$25,000.00. A campaign to raise this amount was carried on for ten days during Lent, and, falling short, it was to have been renewed after Easter. But the call which came to help the flood sufferers in Ohio and Indiana caused the committee to give way and postpone further solicitations until winter. Thus far, \$13,000.00 have been realized, and it is confidently expected that the balance will be secured. As Trinity is now a down-town Parish, the Rector and Vestry feel that it must reach out and do a community work; providing a meeting place for every day and evening, and with equipment for the athletic, social, literary, dramatic and other interests of both sexes. The Rector expects to go East this Fall at the time of the General Convention, and will investi-

Continued on last column of page 13

San Jose Convocation

The Spring meeting of the San Jose Convocation met in Trinity Parish house, San Jose, on April 8th and 9th. There was a good attendance of the clergy and a large number of lay delegates present. Dean Gardner called the convocation to order at 2:30 on the afternoon of the 8th. In the absence of the secretary, the Rev. C. H. L. Chandler of San Luis Obispo was appointed secretary, pro tem. The Dean's report showed visitations made to various points about the convocation, and the work in general, to be quite satisfactory.

New missions have recently been established at Los Altos and at Sunnyvale. At both these places the outlook is most promising. At Carmel a new church building was recently used for the first time. At the request of the Bishop, the Dean preached the opening sermon. At this mission twelve people have raised over \$1,200.00. Since last March the few women have raised over \$500.00. The

the use of the new missionary shortly to fill that post. Mr. McGowan has already secured the building, which is to cost \$1,650.00. Of this amount pledges have been obtained for \$1,250.00, and \$1,054.00 has already been paid in. The seller of the property is to donate the last \$100.00. The convocation voted to give Mr. McGowan one-half of the amount of the offering taken at the evening missionary meeting of the convocation. Later the rector of Trinity Church, San Jose, promised that his parish would contribute \$50.00 towards the amount, and Archdeacon Emery promised the same sum. Mr. McGowan, the venerable "Dean of Missions" of the San Jose Convocation, has during his forty years of active service in California erected seven buildings at different points about the Diocese. All of these buildings have been paid for and practically were ready for consecration when completed. The new rectory at



Delegates and V

building is to be consecrated in July next. The Dean also reports that while visiting in San Luis Obispo he had met Mr. C. A. Mainwaring, the lay reader in charge of Arroyo Grande, who drives, frequently accompanied by his wife, the sixteen miles between San Luis Obispo and Arroyo Grande once a week. Occasionally this means a trip on the road as late as two o'clock in the morning, and sometimes a ride home in the dark while the rain is pouring down. But Mr. Mainwaring has been doing this work for something like eighteen months, and the mission is in excellent shape under his able management.

The Rev. J. S. McGowan of Monterey reported on his latest plans to raise the money for the purchase of a rectory for

Monterey will add another building to this splendid record.

On motion, it was resolved "that it be the sense of this convocation that on the Sunday morning following, each congregation be given an opportunity to make an offering towards the Monterey rectory, 'in token of respect' to Mr. McGowan."

Following the business session, the Rev. Dr. Harrison of Los Gatos gave an unusually interesting address upon "The Resurrection and Our Hope of Immortality."

At 4:30 p. m. the meeting adjourned, and waiting automobiles conveyed the delegates over the beautiful drives and through the splendid country to Alum Rock Park and return.

The regular missionary meeting was held in the evening, in Trinity Church, the Bishop of the Diocese and Prof. Payson J. Treat of Stanford University being the speakers. The Bishop spoke with particular reference to the care of the child. He stressed certain important points which he placed before his hearers in the form of questions. These were: (1) How much do you know about the way your little children say their prayers? (2) How much do you know about how your little children are spending Sundays? (3) How much do you know about what your children are reading? (4) How much do you know about the thoughts your children are giving to Confirmation?

Prof. Treat addressed the congregation on "A Need of the Orient." The great need in China today "is trained leaders—not merely men who know how to grapple with great political and economic questions, but who can lead in new standards of moral development."

During the past few years there has developed a certain type of leaders. These are men who have been trained abroad, in Japan, in America, and in the countries of Europe. They are men who understand the value of co-operation, organization and discipline. But more numerous

sisted by the Rev. Messrs. Tillotson, Mitchell, Gardner and Darwall. Dean Gardner gave the meditation, taking as his subject "The True Pastor."

At 10 a. m. the Litany was said by the Rev. E. H. Molony of Pacific Grove, Dean Gardner preaching the sermon in place of Dean Gresham, unavoidably absent. The subject of the sermon, which the convocation later moved to have printed in the columns of the Pacific Churchman, was "Friendship."

Following this service, the clergy met in the rectory, when Archdeacon Emery spoke upon the apportionment plan. In his remarks he stated that it means much for the future of the Church when the laymen take the part that they are taking more and more in these days. The "consciousness of lay-responsibility" of which there has been so much evidence given of late, is a very valuable asset to the Church.

"Church Institutions," said the Archdeacon, "should receive the support of the entire Diocese." They belong to the diocese as a whole, and not to any particular part of the same. The Tennant Memorial Home, at Pacific Grove, should be considered the special charge of the San Jose Convocation.

Generous hospitality marked the reception of all the delegates.

The Fall meeting of the convocation will be at Watsonville.

TRINITY PARISH, OAKLAND.

Continued from page 12

gate such social efforts there, with a view to adapting them to western conditions and needs.

In addition to the routine activities of the Parish and Church at large, the Rector makes a constant appeal to his people to take an interest in the social welfare of the whole community and country; to aid such movements as the Anti-Race-track, Prison Reform, Anti-Saloon, Anti-Tuberculosis, Associated Charities, and Juvenile Protection. In all of this he is heartily seconded by his people. He contends that nothing pays better than printers' ink judiciously used, and that if you have anything well worth doing, not only the members of the Parish, but the whole community will lend a hand.

He attributes whatever success the Parish has made to the five following factors:

- (1) A survey,
- (2) A program,
- (3) Organization,
- (4) Appreciation,
- (5) Prayer unceasing.

The staff of the Parish consists of: The Rev. Clifton Macon, Rector; the Rev. John Bakewell, D.D., Rector Emeritus; the Rev. Samuel Mills, Vicar of Holy Innocents' Chapel; Miss Barbara Richardson, a graduate of St. Anne's Deaconess School, Berkeley.

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Convocation

than these are the products of the mission schools. Those schools which for years have been preparing young men and young women for leadership. The revolution gave them opportunities which proved their capacity for such leadership. In every province some of these mission-trained men rose to high positions of responsibility, and in many cases they brought with them the moral strength so greatly needed in those days.

The great need of the Orient at the present time is for more of these men and women, and therein lies the challenge to Christian men and women of our own time and country.

On Wednesday morning the Holy Communion was celebrated at 8 a. m., Archdeacon Emery being the celebrant, as-

At the session held later in the Parish house, Miss C. L. Fiedler led the discussion on Sunday Schools. Miss Fiedler spoke for the Summer school and the Teacher Training Course. The Summer school is to be held in San Francisco, on the Cathedral grounds, from June 17 to 20 inclusive. There is now a well-established Diocesan Library for the use of such as may wish to avail themselves of the same. Those interested in matters pertaining to the Sunday School should address Miss Fiedler at 1215 Sacramento street.

The Woman's Auxilliary held an interesting gathering in the Parish house on Wednesday afternoon. The ladies of Trinity Church, assisted by those of Christ Church, served the luncheons.

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EDITOR

COLIN IRVING SPANGLER

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BUSINESS MANAGER

F. T. FOSTER

342-348 Howard Street, cor. Fremont
San Francisco, California
Telephone: Kearny 1727

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Editorial

POPULAR SERMONS.

As long as there is a pulpit there will be discussions over the sermons delivered therefrom. It is easy to criticise and we are very prone to criticise where a sermon is concerned. Moreover our likes and dislikes in this regard are exceedingly strong. Many of us also have placed ourselves on the side of being strongly opposed to so called "popular sermons." We have classed them with sermon advertising and have thought perhaps that a catch phrase has been employed by this or that brother of of some other communion to appeal to the crowd and fill empty pews. We have wondered whether there has been much of the spiritual in the discourse based upon some of the rather sensational topics mentioned in the newspapers. Such headings as "Molecules and the Judgment" and "Flat Heads" appearing as the keys with which the doors of religious things were to be unlocked may have seemed to us rather incongruous.

In order to be very sure in regard to the situation in this regard we went to hear a Sunday night address upon "The Passing of the Third Floor Back." Perhaps the selection was a wrong one. It may be that this sample cannot be reckoned as accurate when the whole stock of popular sermons is to be considered, but it was certainly a spiritual exposition to which we listened. Guided only by the daily paper the wayfarer went curiously but reverently to the pew. When he departed his soul had been fed, a new message had been sent

home. "The Passing of the Third Floor Back" by Jerome K. Jerome, is a play of the better sort in which conscience is made to influence a great many average people to better things. The clergyman who took it for his topic preached a spiritual sermon in which love of God and duty towards neighbor, was sent direct to the heart. It was a popular sermon well worth hearing.

THE TIMBER.

In another section of this issue will be found a series of letters from the different Bishops of the Department regarding the need of recruits for the ministry. It will be noticed that in several of them it is stated that the Bishop has applications from plenty of men who desire to take up work in this or that field, but that they are on the lookout for the *right men*. It is a matter of efficiency. So it is in every walk of life. There is always room for the competent man. What is needed is not so much more timber but better timber, and the question naturally follows, why is not some of the timber we already have better? **The Church Militant** of Boston answers this question in a lengthy editorial in a recent number. The reason in its sum and substance is that the clergy have too little check upon them. It is so easy to fall into a rut. It is so simple after a few years' preaching perhaps to turn the barrel upside down, and begin to deliver the same sermons over again. It is so much more pleasant to attend this or that function than to spend a specified time in necessary study. There is no one near to say "Do this" or "Do that," and the things, mayhap the necessary things, are not done. It is the way of least resistance that is followed.

Of course this is true only of the minority of the clergy. The same minority, if not a greater one, will be found in any other walk in life, but the Bishops are looking for men who are of a caliber other than this. They have posts open that pay less than \$100 per month, some much less, and yet they are unwilling to take what they can get in the way of help. They want the man who can and will set to work with his whole heart, mind and soul and build up these districts, outlying though they may be, until a parish will be created here and there with many more people added to the Church, and the salary of the missionary advancing to something nearer what it ought to be.

THE FIGHT FOR PEACE.

The enormous cost of keeping the leading nations of the world on a war footing in these civilized days,

the tremendous price paid for our new warships which so soon become obsolete, as well as the horrors of battle have led many people the country over to join in a movement for international peace. Letters have been sent out to all of the congregations of the various churches on this coast signed by the Bishops of California and Los Angeles as well as by representative clergymen and laymen of other religious bodies urging that certain resolutions be passed and forwarded to President Woodrow Wilson. The Pacific Churchman cordially endorses the movement, and we are glad to print the suggested resolution sent to the various congregations which is as follows:

WHEREAS, The system of war robs national life of its best men and of its economic resources, while its horrors are degrading and contrary to the spirit of the age, and

WHEREAS, Treaties of arbitration are a fully approved preventative of the evils of war, and for preparation for it; and statistics reveal that since the beginning of the 19th century six hundred and twenty-one international disputes have been settled by arbitration, or judicial procedure, so proving that when nations prepare for peace they get peace; and,

WHEREAS, The system of armed Peace creates international jealousies and fears, and also involves the consumption of the larger portion of national taxation to the enrichment of the relatively few who profit by militarism, while the unnatural social conditions connected with barrack and war-ship life become one of the great roots from which grow the evil fruits and diseases that Christian civilization is endeavoring to destroy, and

WHEREAS, True Christian patriotism desires to conserve national life and to protect young manhood and young womanhood from the admitted economic and physical evils of this system, which peculiarly tends to spread the immoralities that religion seeks to combat; therefore be it

RESOLVED, That this congregation petition Woodrow Wilson, President of the United States, and also ask the co-operation of the United States Senators from our own State that there soon be opened negotiations with other powers, both European and Oriental, looking toward treaties of arbitration with them.

PHYSICIANS TO THE FRONT.

The Country is settling down once more after the terrors caused by tornado and flood in the Middle West. Relief was freely given by all of the States to the sufferers, and prompt

measures taken by the government prevented the horrors that sometimes follow such disasters. A special word of commendation is due to the physicians and nurses who gave up their own work, and threw over their daily pursuits to rush to the scenes

of devastation to succor the wounded. It is always thus. The surgeon is the first to volunteer. Without thought of recompense and with real self-sacrifice he is ready at the first call to go to a stricken district, and labor for the cause of humanity.

Masonry and Knight Templarism in Relation to the Church

An Address to the Santa Cruz Commandery of Knights Templar and the Congregation of Calvary Church, Easter Day, 1913 (5:00 p. m.), by the Rector, E. H. McCollister.

Not long before his death, which occurred but a few years ago, the Rt. Rev. Henry C. Potter, Bishop of New York, was to have delivered a sermon in Trinity Church, New York, on the occasion of the assemblage of the Grand Lodge of Masons of that State. On account of illness, the Bishop was compelled to appoint a substitute, and to him the learned prelate made the following suggestions for the sermon:

"You should dwell," he said,

"(1) Upon the popular estimate of Masonry as a purely decorative or ornamental fellowship, and show how truly ceremonial has preserved, in connection with it, some very precious ideas:

"(2) The popular disposition to regard it as a simple mutual insurance company has underneath it a note of real value as indicating the care of the strong for the weak.

"(3) And then I would bring well to the fore the tremendous significance of the fact that Masonry is the only order, society, institution or fellowship on earth which binds together different races. A master mason may be a Jew, Christian or Mohammedan. From all these fellowships there is disclosed today some potential element in the construction of that new and larger society which is not to be racial, nor ecclesiastical, but human."

I am unable to say whether the Bishop was a member of the Masonic Order or not, but it would appear that he at least admired the Fraternity, and knew something of its principles.

It is, of course, true that many do conceive of Masonry as a system of degrees and ceremonial, of a "purely decorative or ornamental" character. It is indeed, true that there are many degrees and a great quantity and variety of ceremonial. But the person who holds only this conception of Masonry, even though he be a Mason himself, is grievously in error. The ceremonial of the Lodge, like the ceremonial of the Church, has manifold and weighty lessons for the man who will use his brains as well as his eyes. And the Church can speak feelingly and sympathetically on this subject because she, even more than the Lodge, has been subjected to the same criticism by the ignorant and the suspicious. And one of the curious twists of human nature shows itself here, for the Church is sometimes criticized for ceremonial by the very men who will go with the most painstaking care through all the elaborate forms of the Masonic Lodge, or some similar organization. But Masonry and the Church are both more than ornamental and ceremonial fellowships.

The Bishop is, of course, right when he infers that people err when they think of

Masonry as a scheme of insurance. Masonry is pure fraternity. The Lodge is a lodge, and not an insurance company. And yet, underneath this erroneous idea there is a truth which men might see to the honor of the Fraternity, and that is the inculcation of the spirit of charity and the care of the strong for the weak whether in or out of "Masonic Homes."

But Bishop Potter has mentioned the greatest claim of Masonry for favorable and universal admiration. It is the only order, society, institution, or fellowship on earth which binds together different races without any question as to religion beyond belief in God. A master Mason may be a Jew, Christian, or Mohammedan. There is abroad in the world today a new spirit of internationalism which is gradually repressing the old turbulent spirit of jingo-nationalism and teaching the spirit of national and international brotherhood. In one form it manifests itself in the Hague tribunals of arbitration, new trade understandings, peace conferences, and other evidences of a quickened sense of international responsibilities, mutual obligations and interests. In another way it manifests itself as labor unionism and the various forms of Socialism, all of which are beginning to conceive the idea of world-brotherhood as greater than racial prejudices and interests. In another form, not so public, but real though silent, it manifests itself as Masonry. In the words of the Bishop, Masonry is contributing to the "construction of that new and larger society which is not to be racial, nor ecclesiastical, but human."

But on an occasion like this we should note that in so far as Masonry creates this world-brotherhood, it creates a distinctively religious brotherhood. That is, it does, when men are true Masons. It is said that Masonry has no creed. This is true in the sense that there is no formulated system of religion set forth by all Masonic Lodges for their members to believe. Every Mason, however, must, before his initiation, profess belief in a Supreme Being, and the ceremonies of Masonry clearly indicate that that "Supreme Being" is none other than the Jehovah of the Old Testament.

It is said, however, that in France and Italy this belief in God is no longer required of Masons, and that Masonry in France and Italy is both atheistic and openly antagonistic to religion. Strictly speaking, this is not true; but the claim that it is true is one of the things that makes the Roman Catholic Church in Europe a bitter foe of Masonry. In this country the Roman Church takes the same attitude, for it tries to take the same stand everywhere. But in America conditions are different, and so the Roman Church here finds herself in the curious position of being a mortal enemy of a society which not only believes in God, but enforces that belief and many of the principles involved therein. The excuse is offered, however, that American

Masonry, in spite of its local virtues, is part and parcel of European Masonry, and therefore must be fought as being a member of a family which is opposed to religion. This position is at once just and unjust. It is not just and logical to hate one member of a family because some of the other sons are a bad lot; but there is a certain amount of justification in looking with suspicion upon the good members of a family so long as they neither reform or repudiate the bad members thereof. In other words, if true Masonry rests upon belief in God (as it does), then if any branches of the Fraternity no longer require that belief they should be either reformed or repudiated. American Masons, and all true Masons, do repudiate any so-called Masons who may have thus departed from the law and faith of the Order. In this connection it is interesting to note that in the Constitution of Free and Accepted Masons of the State of New York the following formulae make a preface under the two heads of Masonic Creed and Masonic Teaching.

Masonic Creed.

I. There is one God, the Father of all men.

II. The Holy Bible is the Rule and Guide to Faith and Practice.

III. Man is immortal.

IV. Character determines destiny.

V. Love of Man, next to Love of God, is man's first duty.

VI. Prayer, communion of man with God, is helpful.

Masonic Teaching.

"Masonry teaches man the practice of charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and reverence the sacraments of religion, assist the feeble, guide the blind, raise up the down-trodden, shelter the orphan, guard the altar, support the Government, encourage wisdom, inculcate morality, promote learning, love man, fear God, implore His Mercy, and hope for happiness and immortality."

It means something that in the State of New York alone nearly two hundred thousand men of lawful age, receiving unanimous vote of all members present at a communication to which their request for admission was referred, after inquiry and constitutional delay subscribed to such principles as are here enunciated before they could be made Free Masons, and that this number of men today are in that State the representative men of their communities. Free Masonry antagonizes nobody, pays no attention to those who misunderstand it, enters upon no propaganda, condemns nobody who tries to be good and do right, is quite oblivious to misrepresentation, censure, criticism or anathema, merely believes in itself and its mission, and continues both to live and to thrive.

To Masonry this Church presents no opposition. Many of our clergy are Masons. The Rector and nearly all the vestrymen of this Parish are Masons, some of us very enthusiastic, some of us better in principle than in performance. There is this much, however, that I will frankly say—if a man is both a Christian and a Mason, his Church ought to come first and his Lodge second in interest, time, work, and money. There is only one organization in the world greater than the Masonic Lodge; but that one organization is the Church; and my sense of duty compels me to say here that, for a Christian, the Church should be distinctly first, and the Lodge distinctly second. If Christian Masons are to be in anything blamed it is in this, that some of them—perhaps most of them—are reversing the order. It may be partly the

fault of the Church, as no doubt it is; but the Church of Christ should not by any Christian Mason be set aside for any human society whatever, no matter whether the question of precedence be considered theoretically, or from the standpoint commonly called "practical."

Now these are things which may be plainly said to Knights Templar because they are Christian Masons. I was reading an article the other day by a Knight of the Temple, one of the leading citizens of California, wherein he tried to show that it was logically and honestly possible for a man to profess Knight Templarism and at the same time to disbelieve in the Divinity of Jesus Christ as the Son of God. But from other articles I have read; from what I have read in the "Templar Monitor"; and from what I have seen with my eyes and heard with my ears, it is impossible for me, as I suppose it is for most Templars themselves, to believe that the work of this degree can be regarded as merely formal and as in no way demanding inner consent to the claims of Christ to be the Son of God and Redeemer of the world. I may be mistaken, but I think I cannot be far wrong—especially when the history of the Order be taken into account, and more especially if it be claimed as proven that modern Templarism stands in a legitimate line of succession from the Order of the Crusades and the middle ages.

Now this idea of a succession is scornfully rejected by some Templars, and as devotedly held by others. The history of the Templar Order is a most fascinating study for one who has any appreciation for romance and chivalry, or for mediaevalism's mystic charm and appeal; for the history of Templarism has all these elusive qualities, and presents baffling questions of great importance which are still unsolved and probably will remain so until the Day of Judgment, when the secrets of all hearts shall be revealed. May I be permitted briefly to state what I have been able to glean from a half dozen different sources during the past week? The following statements appear to be fairly established as history:

In the year 637 A. D., Palestine, and with it the Holy Sepulchre of our Lord, fell into the hands of the Moslems. In time the zeal of Christian pilgrims to the Holy Land, and the outrages upon them of the Turks, aroused Europe. In 1093 one Peter the Hermit returned from a pilgrimage and threw all Europe into excitement by his preaching on these matters. As a result Pope Urban organized the first of the series of Crusades, whose aim was to rescue the Holy Land from infidel hands. Jerusalem was finally captured and a Latin Kingdom and Bishopric established there. More than ever, now, pilgrims came to Palestine. In 1118, Hugh de Payen and seven others, in the city of Jerusalem, formed a society whose duty it should be to escort these pilgrims. At first the society had no name, no rules, no habit. But inasmuch as they lived in a part of the temple of the Patriarch of Jerusalem, or as some say, of the palace of the Latin Kings of Jerusalem, they soon came to be called "Poor Fellow-soldiers of Christ and of the Temple of Solomon," "Brethren of the Temple," or other similar names, and finally "Knights Templar." Then, in 1127, the first Grand Master, Sir Hugh de Payen, went to Rome to ask Pope Honorius for a new Crusade, and while there besought His Holiness to form the little society into a military and religious order. The Pope referred him to the Council of Troyes, then in session, and appointed St. Bernard to draw up rules for the Order and to prescribe a habit. St. Bernard gave them the rules of the monks of St. Benedict, and the

white habit, to which Pope Eugenius III afterward added the red cross. Thus the Knights were under the monastic vows of poverty, chastity, and obedience, to which they themselves added elaborate and very strict military rules of their own. In spite of all this severity and austerity, the Order grew tremendously, for it combined the two great ideals of the Middle Ages, namely, religious fervor and military zeal. There were soon many imitators, chief of whom were the Knights of the Hospital of St. John, and the Teutonic Knights. But the Templar Order was always the strongest, and soon spread from Palestine throughout Europe, taking into its ranks the flower of western knighthood.

With the fall of Jerusalem, and with the passing of Palestine again into Moslem hands in 1291, the Order ceased to exist in the Orient, though to this day the ruins of its castles and fortresses may be seen in the Holy Land. But the Order continued in Europe. They were both Churchmen and warriors. Their nation was the Catholic Church; their only chief besides the Grand Master was the Pope. Their persons and their property were sacred and inviolable, and they mixed in no quarrels but when the Pope was involved. The Order was the foster-child, almost the very child, of the Church in the beginning. The Church always nourished and protected the Order; and yet the Church in the end was the agent of its destruction, some say directly, others only indirectly. With wealth and power came corruption, and with it—as some say—heresy and sacrilege. But we touch here one of the great mysteries of history—were the Templars utterly bad in their last days, or were they innocent of all the terrible charges laid against them? When Templars confessed that a part of their initiation ceremonies consisted in spitting upon the Cross and participation in base vices, did they confess truth, or did they say what the examiners wanted them to say because they feared death or the terrible tortures then inflicted upon witnesses or suspects? Were these supposed vices only in late years, and only in France and Italy; or were they from the beginning, and in all parts of the Order? On these questions historians are divided, evening Templar writers; but the growing opinion seems to be that the Order was innocent. It is curious to note in this connection that the account in the *Encyclopedia Britannica* is rather unfavorable; whereas the (Roman) Catholic *Encyclopedia*, which one would expect to be very critical of anything Masonic, uses somewhat glowing colors in its picture, in spite of the fact that, either of his own will, or as the tool of others, a Pope destroyed the Order. Philip the Fair, King of France, for purposes of his own, determined to destroy the Templars. The new Pope, Clement V, was his creature. Philip appointed a royal commission to investigate the Order. Under torture many evil things were confessed. Whether the Pope was persuaded that they were true, or whether he was an innocent tool in the hands of Philip, is a question over which the historians differ. But, at any rate, he appointed a papal commission to investigate. The evidence adduced in his court was as conflicting as that before the court of Philip, but he finally declared the Order suppressed. Meanwhile the King of France had, on October 13, 1307, suddenly arrested every Templar; the same was done in other countries. Already many Templars had been burned at the stake, and others tortured, including de Molai, the Grand Master. When the Bull of Suppression was to be read in Paris in front of Notre Dame Cathed-

ral, de Molai and others were to have repeated in public their confessions of guilt. But the Grand Master suddenly recovered his courage, and declared that his so-called confession was a lie made in fear of torture. He was again jailed, and on March 18, 1314, was burned at the stake by the orders of Philip. The legend says that from the flames de Molai summoned both King and Pope to meet him within a year at the judgment seat of God. At any rate, both Philip and Clement fell on sudden death during the year. So died King, Pope, and Grand Master. With the latter died, also, the Order of Knights Templar. That is—so say some; but others will show lists of the secret Grand Masters down to 1705, when the Duke of Orleans produced a charter and a list of Grand Masters from de Molai to himself. On the genuineness of his claims, hinges the question of the actual succession of Modern Templars from the Ancient Order. "The doctors disagree." But, at any rate, since 1705 the so-called Order of Knights Templar has spread practically everywhere that Free Masonry has gone. The first Lodge of Templars in America was at Boston, 1769. Others soon mysteriously appeared in other colonies, and in 1816 they were organized into a Grand Commandery, with De Witt Clinton as Grand Master. There are now over 200,000 Templars in the United States alone.

Now, the Order of Knights Templar was originally as much an Order of the Catholic Church of the Middle Ages as the Knights of Columbus are an order of the Roman Catholic Church of today in America—even more so, for the Templars were under monastic vows. But the Modern Order, so far as I know, has no official relation to any Church, although there are some customs which still show traces of the ancient connection. Such a custom is that of going to church on Easter Day. This in itself implies a belief in the Resurrection of Our Lord, and from what little I know, I cannot avoid the opinion that, as Masonry is definitely religious, so is Templarism definitely Christian. It appears to be the Christian branch of Masonry. And, as far as the Church is concerned, one cannot read portions of some of the Templar service without meeting here and there with expressions and formulae which sound strangely familiar in the ears of one who knows anything of the ancient and modern services of the Church Catholic. Time forbids my going into detail; so I simply mention the fact that, in some of the services set forth for the use of the Order on certain days of the Christian Year, one finds hymns which also appear in the Church Hymnal, and whole sections, almost without change, from the Book of Common Prayer, including the Apostle's Creed. How much more could be told by a Knight Templar, of course I do not know.

Now this is not the time or place for me to insist that the use of the Creed of the historic Church and other portions or adaptations of her rites and ceremonies ought logically to incline a Knight Templar to ally himself with some branch of that historic Church which once fostered his Order; but I may here emphasize certain things:

First. The moral and spiritual damage which a man inevitably does to his soul if he belongs to the Knights Templar without holding the Christian Faith. Men may say what they please, but even as an outsider, I know enough of Templarism to know that, formally at least, its rites and ceremonies teach definitely Christian doctrine. I believe one of the great Templar words is "Truth." Christian doctrine is either true or false. Templarism

teaches it, and we will therefore assume that Templarism believes that Christianity is true. Now a Knight Templar is either true or false. Wherefore it would appear to me that a true Templar accepts the truth of Christianity. Whether I am right or not in all this, it still remains true that it is fatal to truth and honor, and therefore highly detrimental to moral and spiritual life, for a man to profess anything with his mouth when he does not believe it in his heart, no matter whether it be Templarism, or any other form of Masonry, or Christianity, or what not. True men, and particularly, I take it, all Templars, must be sincere. Therefore, if any man is professing anything, in Lodge or Church, which he does not believe, let him either cease his professing or remove his doubts.

Secondly, coming more closely to our subject, I believe it to be an irrefutable fact that every Knight Templar ought to belong to some church, even if by the word "church" we understand only any form of "organized Christianity." Templarism as such may have in these days of disrupted Christianity no organic relation to any one "church;" but every Knight Templar ought personally to have a very definite and positive relation to some "church." Occasionally, if not frequently, he says, or hears his fellow Knights say, "I believe in the Holy Catholic Church," or, "I believe in the Holy Church." What sense, honor, or truth, is there in a man's saying that, if he does not belong to some "church?" What kind of belief is that? When a man, especially a man who calls himself a disciple of Truth, says he believes in the "church," and then does not become a member of the "church," the plain truth is that, either he foolishly thinks formal professions have nothing to do with morality and conscience; or that he is wilfully indifferent to what he knows to be his duty. A man may be a formalist if he will, and he may be indifferent if he will; but if a man says, "I believe," and means what he says, then he has no choice—he must either do the thing that his belief calls for, or he must "let it slide" and "salve his conscience" as best he may. This is a general principle, and it applies to everyone here—not only to the Knights Templar and their belief in Christ, His Resurrection and His Church; not only to the Master Mason and his belief in a Supreme Being; but it applies to all men in all departments of life. It applies, for example, to our belief in the moral law—if we believe it, we ought to practice it; and if we wilfully violate it, we commit sin.

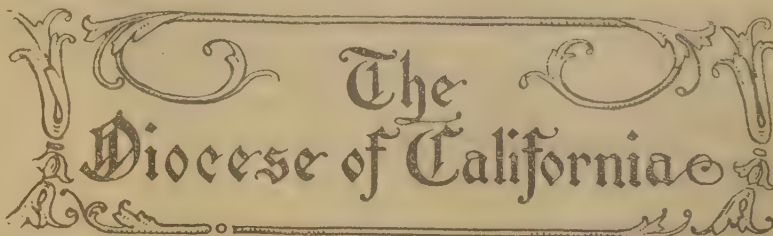
Let us leave philosophizing and speak as Christians. Christ said, "I will found My Church." Shall a man profess faith in Christ, and neglect that which Christ established? St. Paul tells us, "Christ loved the Church and gave Himself for it." Shall a man profess faith in Christ and then despise the Church which Christ loved, and spurn the Church for which Christ died? Shall a Templar dilate upon the beauties of Truth, and then stay away from the Church which Holy Scripture calls "the pillar and the ground of Truth?" I shall not weary you with other weighty words of the Bible about the Church, but simply ask: What kind of faith is that which professes belief in a Crucified, Resurrected, and Ascended Son of God, and then neglects the Church to whose leaders He said: "He that despiseth you despiseth Me?" To describe such a "faith" and its effects upon the soul further than we have already done, were too sad a task for Easter Day. Let us rather make a glad resolution:

1st, That whatever moral truth we profess we will practice;

2nd, That if we profess faith in God we will try to live accordingly;

3rd, That if we profess faith in Christ we will try henceforth more perfectly to live in the Truth He taught us to live; and,

4th, That we will, more particularly speaking, try to do this not in our own isolated strength or weakness, but in union with the Church, and using the means of grace Christ gave.



BISHOP'S APPOINTMENTS MAY.

- 4.—Sunday after Ascension. A. M., San Rafael. P. M., Corte Madera.
- 6.—P. M., Cathedral Branch, Woman's Auxiliary.
- 11.—Whitsunday. A. M., San Mateo. P. M., Armitage Orphanage. Evening, Burlingame.
- 18.—Trinity Sunday, and 19-23, Salinas Valley Missions.
- 25.—I. Sunday after Trinity. A. M., Ros Evening, Church of the Incarnation, San Francisco.

Dean Hart of St. John's Cathedral, Denver, was a preacher at Grace Pro-Cathedral during the month.

The Rev. Charles S. Linsley of Richmond has just celebrated the fortieth anniversary of his ordination.

The Rev. Clifton Macon, rector of Trinity Church, Oakland, is delivering a course of lectures on the Prayer Book at St. Anne's Deaconess' School, Berkeley.

Judge John E. Richards delivered a most interesting lecture to the Young Men's Club of Christ Church in that city on April 10th. His subject was "Early History of San Jose."

Mrs. Isaac Requa has presented a new Gothic window to St. Paul's Church, Oakland, in memory of her late husband. Its theme is "The Resurrection," and it is designed in three panels.

Dean Gresham has charge of a Bible class for men, which meets in the Church Divinity School at 7:30 p. m. every Wednesday evening. The class is studying the Acts of the Apostles.

Services at Los Altos have been held at Shoup's hall. The interest is such that an effort is being made to raise funds for the erection of a suitable building for a house of worship.

The Rev. H. F. Rigby, the missionary at Paso Robles and vicinity, has returned to Canada. The Rev. William H. Webb of the District of San Joaquin has taken up the work in that section.

At the request of the Bishop of Oregon, Bishop Nichols will set apart as a deaconess, Miss Drake, a graduate of St. Anne's School, for Deaconess at Berkeley. The date set for the ceremony is May 7th.

A most successful entertainment was given by the Guilds of St. Mark's Church, Berkeley, on April 4th, for the furnishing of the Parish House. Two plays were presented and were greatly enjoyed.

Bishop Moreland, accompanied by Mrs. Moreland, visited St. Matthew's school, San Mateo, on April 10th, as the guests of the Rev. and Mrs. W. A. Brewer. The Bishop lectured to the students in the evening.

Mr. Percy R. M. Jenkin, who for the past seven years has been a leader in the boys' work at St. Mark's Church, Berkeley, has gone to Napa to accept the position of superintendent of boys' work there. He is an expert in this line of endeavor, and the people of St. Mark's are sorry to see him go.

The Easter offerings at Berkeley were especially large, when the fact is taken into consideration that no extraordinary attempts were made to increase them. The figures are: St. Mark's, \$592.31; All Souls', \$173.40; St. Clement's, \$98.16; Incarnation, \$6.20; St. Matthew's, \$67.65, and the Good Shepherd, \$42.50.

Bishop Nichols left San Francisco for Seattle on April 24 to preach the anniversary sermon at St. Mark's Church on the occasion of the celebration of the Patronal feast. He also spoke at a Parish dinner given on Monday, April 28th. The Rev. E. V. Shayler is rector of the Church. The Bishop expects to return to the Diocese immediately.

The "old boys" of St. Matthew's School held their annual reunion and dinner in San Francisco on the evening of March 29. Wm. C. Ralston was toastmaster, and a most enjoyable evening was passed recalling incidents of boyhood days. Some of the old boys present had attended the school in 1866, '67 and '68.

The Rev. Canon Mac Nab, in charge of the Cathedral of St. Alban the Martyr, Toronto, who was passing through San Francisco, accompanied by his wife, was a preacher at the Pro-Cathedral during the month. He took for his subject, "The Cathedral Vision," and spoke in a most interesting way. Canon Mac Nab was formerly a clergyman in this Diocese, and founded the first Church in Pasadena in the present Diocese of Los Angeles, twenty-seven years ago.

The Rev. F. B. A. Lewis, who for the past twelve years and more has held the position of Associate Priest in St. Luke's, San Francisco, having been elected thereto by the vestry, but who for several months has been unable to render much service on account of a brain trouble, and has been resting at his cottage in Santa Cruz, is now so much relieved that he has been on partial duty and has been enabled to hold twenty-five or more services in St. Luke's within the past few weeks. Dr. Lewis came from New York thirty years ago last month, and has been working in this diocese the entire time.

April 17th proved an interesting occasion for Christ Church, San Jose. On that day the mortgage which was assumed four years ago in order that funds might be acquired for the erection of the present structure, was burned. The Rev. A. L. Mitchell, who is in charge of the Mission, lighted the match and the paper was burned by Miss Elizabeth Brown, a former treasurer and a staunch

worker of the Church. The Rev. Halsey Werlein, Jr., rector of Trinity Church, San Jose, was present and spoke. Christ Church is looking forward to the day when it will become an independent Parish, and if the past is any indication of the progress likely to be made, it will not have long to wait.

It is expected that in less than two months the Crypt of the Cathedral will be completed, and it now seems certain that by the first of July services in the new structure will be held. The Crypt will accommodate about 1500 persons, and it is planned to celebrate the opening with fitting services. Two stones of great historic significance are immediately over the entrance to the Crypt. One is a slab which was excavated at Luxor, Egypt, the site of ancient Thebes. The slab, which has been inserted in the granite, has a rude carving of a cross and the dove of the Holy Spirit. It is a relic of the ancient Coptic Church, and probably dates back to the fourth or fifth century of the Christian era. Another stone in the Crypt entrance, immediately above the Luxor slab, is a small block taken from Solomon's quarry at Jerusalem. Both of these stones were secured by Bishop Nichols during his recent trip around the world.

A feature of interest on Easter Day at St. Mary's-by-the-Sea, Pacific Grove, was the dedication at the 11 o'clock service of the beautiful George Crocker memorial window. The window is given by his sister, Mrs. Charles B. Alexander, and is the work of Mr. Bruce Porter, who designed all the other windows in the church, including the beautiful Sister Helen Reed memorial over the altar. The new gift is a twin Gothic window, each half bearing the design of a cross, springing from and wreathed in a rich foliage of grape leaves. Each cross extends the length of the window, one bearing the emblem of Faith, the other of Hope. The dedication was made by the rector, the Rev. Edward H. Molony, immediately after the processional hymn, and before the Introit, "Christ our Passover is Sacrificed For Us."

EASTER AT TRUE SUNSHINE MISSIONS TO THE CHINESE.

Those who have read the interesting missionary bulletin issued by the Archdeacon, entitled The Cathedral Missionary, will have realized the importance and extent of the diocesan racial work, particularly among the Chinese. Our Missions to those people in the two bay cities had a most helpful Lent and Easter. The attendance at the church services and Sunday schools has been increasingly good, and the two night schools have grown to such proportions as to tax to the utmost the capacity of the small teaching force. In the San Francisco Mission, at 966 Clay street, there have been evenings when Deaconess Drant, single-handed, has had to teach fifteen men, and on more than one occasion pupils have had to be sent away without lessons, as the hour was too late for further instruction, not to speak of the exhaustion of teaching so many. It must be understood that the teaching in our night schools has to be individual, not by classes. Recently the teaching staff has been augmented to some extent; but more teachers are sorely needed. The hours of the school are from 7 to 9 p. m. The conditions in the Oakland night school are similar. Fifteen pupils for one teacher are too many to allow of adequate

instruction. Only two evenings of the week is the pressure relieved by the faithful help of volunteer workers. Some of the men recently employed private teachers, reducing our enrollment for a time; but more have taken their places. We could have kept the others if we had had regular help every evening, from 7:15 to 9:15. There is night school in Oakland every evening except Saturday.

The night schools are the sources from which we draw our young men for Sunday school and services. The attendance at these has been excellent on both sides of the bay. During Holy Week there was service every evening at the San Francisco Mission. On Maundy Thursday several of our Christian boys accompanied the Rev. Mr. Ng and Deaconess Drant and Mrs. Daniels to the Leper hospital, to carry Easter cheer to the poor inmates of this institution of mercy. The Rev. Mr. Ng addressed the Chinese inmates, hymns were sung in that language, and flowers and gifts provided by the Chinese Christians were distributed among the lepers. On Good Friday those of the young men who could get free from their work attended the Three Hour Service at the Pro-Cathedral. On Easter morning at 8 o'clock, the Rev. W. M. Bours celebrated the Holy Communion in the chapel of the Mission for nine of our communicants. Sunday school and evening prayer were held as usual.

The Sunday school in the Oakland Mission has kept pace in growth with the night school. The average number of young men at Sunday school and service for the last three months has been fifteen, though often the attendance has reached twenty. On Good Friday all our Christian boys attended some part of the Three Hours at St. John's Church, and in the evening there was a short service at the Mission, with hymns and the story of our Lord's Passion.

On Easter Eve, at 2 o'clock, in the Church of the Advent, East Oakland, four of our six catechumens were baptized by the Archdeacon. These young men are attending the Ng Lee School in East Oakland, and are young men of marked leadership among their one hundred schoolmates. These young men have come into the Church after long deliberation and study, and have been carefully prepared by Rev. Mr. Ng. Five more young men will be baptized on the evening of May 2, when the Bishop will confirm five men previously baptized.

On Easter morning all our resident communicants of the Oakland Mission made their Easter communion at the early Eucharist. The four newly-baptized men attended the late celebration. In the afternoon ten young men and sixteen children gathered at the Mission, in spite of the rain, for the Easter service and sermon. After the service, candy eggs were distributed among the children and the young men were remembered with candy by Mrs. Daniels, who is a faithful helper in the night schools on both sides of the bay. Every one seemed full of the spirit of the day.

Our faithful and beloved Deacon, the Rev. Daniel Ng, will soon be advanced to the Priesthood—a fitting crown to the joys of our Easter season.

Truly, we have much for which to be thankful. Last Easter we had in San Francisco five baptized members, three communicants. This Easter we had twelve baptized Christians, ten communicants. This year our baptized Christians in Oakland number eleven, and our communicants are four. By Whitsunday, God willing, there will be five new Christians, and five more communicants, to receive Holy Communion at that Festival.



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The Convocation of San Francisco will hold its Spring Meeting on Wednesday, May 21st. It will begin with a Quiet Day for the Clergy, conducted by Rev. E. L. Parsons, in St. Clement's Chapel, Russell street and Claremont Boulevard, Berkeley. The Quiet Day will begin with Holy Communion at 9 a. m., and close with Evening Prayer at 4 p. m.

In the evening, at St. Paul's Church, San Francisco, a brief business meeting will be held at 7:45 sharp, and at 8:15 a discussion on "Healing in the Church," to be opened by the Rev. Thomas Parker Boyd. To this evening service all Church people and their friends are cordially invited, as the subject to be discussed is of vital importance. Too many people are criticizing the Emmanuel Movement without knowing for what it stands. Therefore, they should come and hear Mr. Boyd's interpretation of it.

F. H. CHURCH, Secretary.

At the opening meeting of the Pacific Coast Baptist Conference in the First Baptist Church of Sacramento, Tuesday evening, April 22nd, Bishop Nichols was asked to deliver an address on "A World Conference on Faith and Order."

The Girls' Club at 528 Oak street is a boarding-house for girls working in San Francisco without a home. It gives a girl the protection of a home, as well as many of the opportunities and pleasures of a home. Terms, \$3.50 a week, including meals. Irene H. Moule, in charge.



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THE WOMAN'S AUXILIARY.

The Annual Conference of Diocesan and Parish Officers will be held Monday, May 5, at 2:30, at Grace Pro-Cathedral. A full attendance is urged.

The exhibit of Alaska goods will be held Wednesday, May 7, from 10 a. m. to 4 p. m., at the Diocesan House.

The Annual Meeting will be held at St. John's, San Francisco, Thursday, May 15, beginning with Holy Communion at 11 a. m. The afternoon meeting will be at 2 o'clock.

The April meeting was held in Grace Pro-Cathedral, Monday, April 7. Dean Gresham read the opening prayer. Announcement was made of the formation of a new Branch at Seabright, near Santa Cruz. It reports thirty members, and has sent literature to the Seamen's Institute. A request from Miss Emery was read that all members of the Auxiliary who expect to be in New York at the time of the Tri-ennial communicate with her, answering questions which are given later in this column.

The United Offering Treasurer reported having sent one hundred mite boxes to Trinity, San Jose; and also the receipt of sixteen dollars during March, making \$2,083.50.

The work of the Canon Kip Memorial Mission was presented by Mrs. Griffith, who spoke for the Day Nursery, Miss de Turbeville for the Dispensary, and Deaconess Dorsey for the Sunday School, choir, sewing school and clothing bureau. There is the great need of better quarters for all this work, also the Day Nursery and the Sunday School each need an upright piano, and the Deaconess needs more vestments for the choir.

A letter was read from Mother Gertrude, thanking the Auxiliary for a sum of money long held in the Treasury for Sisters' work, and now turned over to the Sisters of St. Saviour.

The offering was taken for Life Insurance of Foreign Missionaries.

Shall You Be at the Triennial?

Will every member of the Woman's Auxiliary, who expects to be in New York at any time between October 7 and 21, write to the secretary at the Church Missions House, within the week after seeing this notice, answering the following questions:

1. Do you hope to attend the Triennial of the Woman's Auxiliary next October?
2. Will you join a Study Class at that time?
3. If so, would you expect to teach on returning home?
4. Which of these subjects (if offered) would you select?
 - (a) Mission Studies in the Bible;
 - (b) The opportunity in China. The next year's course of the Educational Department. (All Diocesan Educational Secretaries are expected to take this course.)
 - (c) The Woman's Auxiliary, its Principles and Methods.

N. B.—It is hoped to arrange the time of these classes, so that they shall not interfere with the other duties and interests of these full and inspiring days.

The Conference of Diocesan and Parish Officers will be held at Grace Pro-Cathedral, Tuesday, May 6th, at 2:30, and the same afternoon the Alaska goods will be exhibited at the Diocesan House.

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APPORTIONMENT.

April 15th marked the passing of 56 per cent of the year in which the Apportionment should be paid. To that date the twelve Dioceses and Districts of the Eighth Department with the United States proper had paid but 18 per cent of the Apportionment—\$7,631.16 on \$40,914.00. Arizona and Nevada only had paid more than 56 per cent, Arizona having paid 59 per cent and Nevada 62 per cent. I have not up-to-date figures from Alaska, Honolulu and the Philippines.

I realize that but a small percentage of the Easter and Sunday School Lenten offerings had been sent before the above date. But a Sunday School offering as large as last year—\$6,754.00—would not begin to make the needed 48 per cent to change 18 per cent to 56 per cent.

It will require hard work during the balance of the year to put our offerings for the Apportionment ahead of last year, and we should be content with nothing less. Our aim as a minimum payment in Parish or Mission should be the amount apportioned by the Bishop or Committee. Of the 452 places apportioned a definite sum, but 25 had paid in full on April 15th.

There are some Parishes using the Duplex Envelope that have not sent in any offering. This would seem to show that some Parish treasurers are holding this money until a certain sum is reached, or a certain time has arrived. The Board has urgent need of money all the time, and it is expected that none will be allowed to lie idle in a bank. Again, such a practice presents the temptation to use the money for parochial needs, with the intention of repaying later, which is sometimes not possible.

It is to be hoped that soon every individual in the Church will come to know that he can fulfil our Lord's command to present the Gospel everywhere only by giving in person or by sending a representative. Money has been called "coined personality," and by sending this which is a result of effort at home, we transfer that effort and produce results where the money is used.

"Not how much of my money will I give to God, but how much of God's money will I keep for myself?"

J. C. HUNTING,
Secretary VIII Department.

Occasionally one hears that ancient myth, "It costs a dollar to send a dollar to the Mission field." Last year

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DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Rev. G. R. Messias, with his choir, from Ventura, held services at Nordhoff on March 30th.

The Woman's Auxiliary of the Diocese has sent 15 bales of clothing to Alaska for Bishop Rowe's work there.

Thirty-nine candidates were confirmed by Bishop Johnson at his visitation to All Saints' Church, Pasadena, on March 30th.

The Eighteenth Annual Convention of the Diocese will be held at St. Paul's Pro-Cathedral, Los Angeles, beginning May 14th.

The new Trinity Church, Santa Barbara, was opened on Easter with appropriate services. The Ven. Archdeacon Scriven of Victoria conducted the services.

The Rev. Arthur Dodd is taking up work at Lompoc and promises to see that St. Mary's Church there is repaired. It is hoped to hold services every other Sunday.

The members of the Junior Brotherhood of St. Andrew, of St. John's Church, Los Angeles, gave a dinner complimentary to the new rector, the Rev. George Davidson, on April 16th.

Prompt response by the fire department of Ventura was all that saved St. Paul's Church from the flames recently. The blaze was discovered at midnight, but was put out with but little damage. The Rev. G. R. Messias is in charge.

It has been definitely decided to hold the national convention of the Brotherhood of St. Andrew in Los Angeles in 1915. This will be the first time the gathering has come this far West, and will give the delegates an opportunity to visit the Panama-Pacific Exposition in San Francisco.

A conference held by the Bishop, Dean McCormack and the officers of St. Paul's Pro-Cathedral has resulted in the decision being reached to build a Cathedral on the present site overlooking Central Park, in the heart of Los Angeles. It is felt that no better location could be found. The work of planning for the new structure will go at once. The Church owns a frontage of 140 feet on Olive street, and the depth of the lot is 200 feet. The Cathedral is said to be planned to cost about \$150,000.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The plans for the new St. Andrew's Church, Aberdeen, have been completed. The structure will have a seating capacity of 400.

The Rev. R. H. McGinnis, rector of the Church of the Holy Communion, Tacoma, Wash., has recently been appointed on the Social Service Board of the city by Mayor W. W. Seymour.

At the early celebration at St. Mark's Church, Seattle, Wash., on Easter Day, the rector blessed a solid silver communion service, which was donated by a faithful communicant to the Japanese mission in that city.

The Rev. A. M. Frost, formerly at Trinity Parish, Seattle, has now taken up work at Raymond and South Bend, where he has a fine opportunity for doing a constructive work of considerable importance.

During Holy Week, Dean Hicks, of Spokane, exchanged with the Rev. Dr. Gowen, of Seattle. Each spoke to several large and appreciative gatherings daily, culminating with a Three Hours' Devotion on Good Friday.

The Olympia Clericus met at Trinity Church, Seattle, on March 31st, and listened to an erudite discussion of "The Social Teachings of Habakkuk," by the Rev. Wood Stewart, after which they were entertained at luncheon by Dr. and Mrs. Gowen.

All Saints' Church, Dunlap, has received a considerable accession to its membership, a class of eighteen having been presented for confirmation by Bishop Keator. The Rev. Sidney T. James, the energetic and popular rector, feels greatly encouraged with the prospects for future growth and strength.

The Rev. Mark Paulson, formerly in charge of St. Mark's Church, Esterville, Iowa, has recently taken the Missions of St. Andrew's and St. James' in Seattle. These Missions have been supplied for some time by lay readers from Christ Church. They are now looking forward to a larger life and service.

The annual presentation of the offerings of the Sunday Schools for Missions was made at St. Mark's Church on April 13. The gifts of a dozen schools reporting amounted to \$800. A banner for the school having the largest per capita offering was awarded to the St. Mark's school, whose gift was two dollars for each member. The school coming next was that of Christ Church, at the University.

The recent death of John Goodfellow, who for twenty years was an efficient and devoted member of the vestry of Trinity Parish, Seattle, was recognized at the annual meeting of the Parish by the adoption of resolutions of esteem and condolence, which voiced the unanimous feeling of loss felt by the Church and were a fitting testimonial of the sympathy for the family, in which everyone shared.

St. John's Church, Snohomish, is taking on new life under the leadership of the Rev. Clarence Thwing, who has been in charge of this Mission for the past four months. The Ladies' Guild prepared a fine supper for a goodly company of men who were invited to meet April 21st to hear Prof. Meany, of the University of Washington, on "The Present Duty of the Pacific Northwest," and to organize a Men's Club, which is to be a community gathering, as well as an auxiliary to the Church.

Bishop Keator delivered a masterful address on "The Challenge of the Future to the Churches of This Coast," at a "get-together banquet" of men from the First Methodist Church, Seattle. He said that the challenge of the future is the same as that of the present. We need not so much to strive to restore Church union as to recognize the fact of the oneness of the Church of Jesus Christ. There is a unity which cannot be broken, but it

needs more emphasis. The petty distinctions of denominations obscure the right conception of the body of Christ, "which is the blessed company of all faithful people."

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

BISHOP'S APPOINTMENTS. May.

- 1—Ascension Day. Pro-Cathedral.
- 4—Sunday after Ascension. Confirmation, St. David's, morning. St. Michael's and All Angels, night.
- 7—Meeting of Board of Church extension.
- 11—Whitsunday. Confirmation, Roseburg, Sutherline, and Oakland.
- 18—Trinity Sunday. Portland. Confirmation Trinity 11 a. m. Conference Lay Readers Bishopcroft, 3 p. m. Confirmation Grace Irvington, 8 p. m.
- 20—Woman's Auxiliary at St. David's. Convention charge, Pro-Cathedral, at 8 p. m.
- 21—Diocesan Convention at Trinity Church. Men's Dinner, Portland Hotel, 6:30 p. m.
- 26-29—Meeting of United Clericus in Victoria, B. C.
- 31—Meeting of Alumnae of St. Helen's hall.

The Diocesan Convention will be held at Trinity Church, Portland, beginning May 21st.

The Ladies of St. Paul's Church, Oregon City, raised \$300 for a new organ within the short space of ten days.

The Rev. Barr Gifford Lee, for eight years rector of St. Paul's Church, Salem, Oregon, has resigned to accept the rectorship of Bishop Scott Grammar School, which is to be reopened in the Fall. After June first his address will be at the school, Yamhill, Oregon.

Two additional Judges of the Supreme Court of the State of Oregon having been created, with the provision that the Governor shall fill the positions by appointment, Governor West has named for one of the positions Judge William R. Ramsey of McMinnville. Judge Ramsey is a distinguished Churchman, formerly Chancellor of the Diocese of Oregon, and now resident in the missionary district of Eastern Oregon.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The Rev. W. M. Tage of Albany, N. Y., was the preacher at St. John's Church, Chico, on April 13th.

Bishop Moreland confirmed a class of eight at St. Luke's Church, Auburn, on April 6th, and later in the day, accompanied by the rector, the Rev. Philip G. Snow, he went to Applegate, where another service was held.

The Diocesan Convention will be held at St. Luke's Church, Woodland, May 20-23. The Rev. John T. Shurleff, rector of Christ Church, Eureka, will be the preacher and his subject will be "Through Two Episcopates, or Twenty-five Years of Church Work in Northern California."

The little town of Sebastopol, now connected by an electric line with Santa Rosa, is having regular Church services, conducted by the Rev. Ernest Bradley, every two weeks in Odd Fellows' hall. One hundred dollars has been raised on the purchase of a three-hundred-dollar lot in the heart of the town.

Through the renewed liberality of the Indian Hope Association of Philadelphia, the support of the Rev. John E. Shea and his work is guaranteed for another year. This brings relief to our minds. After March 1, 1914, this noble society will feel obliged to withdraw its large appropriation of \$1200, and it will fall to the Board of Missions in New York to carry it on. The missionaries have been cut off for months even from the mail. Snow 35 feet deep, blockades, slides and fallen trees have obliterated trails. Sickness was universal, no day school, no Sunday school. Two have died. Mr. Shea has had the grippe, and Mrs. Shea has been at death's door with nervous collapse. In spite of this, they have watched old people who live alone and have been in danger of starvation. One Sunday Mr. Shea was compelled to work all day making a coffin. The Indians report this the severest winter for 26 years.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

The following announcement comes to hand just as we go to press:

Miss Lizzie J. Woods announces her marriage to Mr. Frank C. White on January fifteenth, one thousand nine hundred and thirteen, at Fort Yukon, Alaska.

The Reverend L. H. Buisch, formerly of Saint Matthew's Mission, Fairbanks, has accepted the call to the Rectorship of Saint John's Church, Wellsville, Diocese of Western New York, and has entered upon his new duties.

The Reverend G. D. Christian has begun the publication of "Saint Mary's Message," a monthly paper dealing with the work of the Church in Nome. The paper is attractive in appearance and exceedingly interesting in its make-up. We congratulate Mr. Christian and Nome on this new endeavor.

In December, Archdeacon Stuck was summoned to Fairbanks to testify in some case appearing before the grand jury. The delay caused in his starting on his usual round of visits has completely changed his schedule. It has been impossible for him to get to the Allakaket. At this writing the Archdeacon is on his way up the Tanana.

Deaconess Clara M. Carter, for many years connected with the Alaskan Mission, and for the past five in charge of Saint John's-in-the-Wilderness, Allakaket, has accepted the call to take charge of the Philadelphia Training School for Deaconesses. Deaconess Carter assumed her new duties on January 1st, and may be addressed at 708 Spruce street.

The interior of St. Luke's Church, Douglas, has been entirely renovated, the walls and ceiling of the building have been re-tinted, and all the rest of the woodwork stained, and pews given a fresh coat of varnish. The entire cost was assumed by the Ladies' Guild of the Church. Plans are now under way for the construction of a Guild room in connection with the church, which will probably be built this coming Summer.

A vested choir has been instituted in connection with Trinity Church, Juneau. This thriving little Church in the capital city of Alaska has the honor of possessing a splendid double manual "Carnegie Organ," the first one of its kind in the District. Bishop Rowe visited Juneau before Christmas, and held confirmation and blessed the new organ, also the new brass altar cross recently given by a former communicant of the Church. A branch of the "Boy Scouts" has been organized under the direction of the priest-in-charge, the Rev. G. E. Renison.

Archdeacon Stuck expects to come out of Alaska early next autumn, after five years' continuous service in the interior. He will spend October as the delegate from Alaska to the General Convention in New York. Immediately thereafter he will be ready to accept invitations to speak on behalf of the Church's work in Alaska. The Archdeacon will be supplied with exceedingly attractive lantern slides and, in addition to his Sunday preaching, will deliver during the week illustrated lectures upon the Alaskan work, whenever a lantern and an operator can be provided. Requests for appointments should be sent to Mr. John W. Wood, 281 Fourth avenue, New York City, who will have the making of his engagements.

St. Luke's Church, Douglas, Alaska, was completely filled on the morning of Easter Sunday. At 10 a. m. a short service was held for the Sunday School children, and \$10 was realized through the Lenten mite boxes. This amount will be forwarded to Bishop Rowe for his work in Alaska. At 11 a. m. there was a full Choral Communion service, with an Easter sermon by the Rev. G. E. Renison. Twenty-six made their Easter Communion at this service. The church was beautifully decorated with Easter lilies and carnations, and the service throughout was most hearty and inspiring. This Mission is steadily growing in strength, and has a most earnest and active Ladies' Guild. The church has been renovated and beautified in many ways, a new chimney section, and altar hangings having been provided by the good women of the Church, as well as the "Bishop's chair," which was placed in the chancel for the first

time on Easter Day. The offering at the service amounted to about \$35.

Holy Communion was celebrated at Trinity Church, Juneau, on Easter Day at 7:30 a. m., at which twenty were present. The church was appropriately decorated with flowers. A service for the Sunday School was held at 12:30, when the children presented their Lenten offerings, which amounted to \$10. A special musical service was held at 7:30 p. m., when the church was crowded to the doors, many having been unable to procure seats. A full-vested choir of eighteen voices started the service by singing Hymn 112, "Jesus Christ Is Risen Today." An interesting feature was the presence in the chancel of the Priest of the Greek Church, the Rev. Father Kasovenich, who also read the Lessons. The anthem, "Hear Me When I Call," was beautifully rendered by the choir, which was followed by a sermon upon "The Power of An Endless Life." During the offertory, "Forever With the Lord" was impressively rendered as a duet by Miss Green, soprano, and Mrs. Faulkner, contralto, both of whom have beautiful voices, and both of whom (we are proud to say) are members of our choir. The service was most hearty and uplifting, and impressive in its beauty, and made a fitting climax to the events of Easter Day in Juneau. The offering at the service amounted to over \$30.

DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

The Sixth Annual Convocation of the District will meet in St. Mark's Church, Hood River, May 21st.

St. John's Church, Prairie City, begun two years ago, has just been finally completed.

DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

A New York business man, visiting Honolulu recently, gave \$14,200 for the purchase of land for St. Peter's Church for Chinese in Honolulu.

The new post chapel at Schofield Barracks, Leilehua, was dedicated on March 2nd by the Bishop of Honolulu. It was erected and equipped by A. A. Pruden, Major and Chaplain, United States Army, the money being given by citizens of Honolulu and the officers and men of the barracks. The total cost was \$8,473.97, and the chapel has a seating capacity of 250. In the tower is a bell presented by the officers and men of the Fifth United States Cavalry; the altar and reredos are the gift of the officers and men of the Fourth United States Cavalry, the lectern by the Second Infantry, the brass

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ADAM GILLILAND

Manager City Department

pulpit by the Twenty-fifth Infantry, the marble font by the First Field Artillery, the Communion service by Brigadier General and Mrs. M. M. Macomb, brass bases by Queen Liliuokalani, a brass cross by Lieutenant Colonel W. Y. Stamper, in memory of his wife; a brass ewer by Brigadier General Edward Davis, in memory of Mrs. Davis; an altar desk by the officers and men of the medical department of the barracks; candlesticks by Mrs. Florence White Thomas; an altar service book by Mrs. William Holabird of Evanston, Illinois; casket pedestals by St. Andrew's Cathedral, Honolulu; a clock by Mr. Joseph Schwartz; a brass and silver crucifix by St. Augustine's Chapel, Waikiki, and a pair of brass candelabra by Damian Council, No. 562, Y. M. I. of Honolulu. The dedicatory sermon was preached by the Rev. Doremus Scudder, D.D.

DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

A friend of Bishop Brent has promised to give \$4000 for the erection of a hospital at Sagada.

A Missionary among the Igorots of the Philippine Islands, describing a journey among these primitive people, says:

"At intervals we were met by small deputations from adjoining valleys, requesting us to turn aside and heal their sick, or baptize some catchments, bless some graves, or shoot their persecuting hawks, hear their civic complaints, or kill them some meat. Such collocation of functions seemed natural to them, so we did not undertake to disturb it, but did the best we could in each case. * * * The seventh day finds us home again, with sore feet, but a record of the forty-eight baptisms and other offices performed, and promised medicines sent back to the sick along the route. Now we sit down to run over in our mind the list of husky young physicians, teachers, trained nurses and others of our acquaintance who might be so joyously spending the rich treasures of their lives uplifting the hungry sheep that look up and are not fed, down in the populous valleys of the Abra."

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

Preparations are being made for the Convocation of the Missionary District of San Joaquin at St. John's Church, Stockton, on May 20th and 21st. Bishop Sanford will deliver his annual address at the opening service on the first day.

There will be a men's dinner at 6:30 p. m., at which the Rev. G. C. Hunting, the Rev. E. L. Parsons and the Rt. Rev. L. C. Sanford will be the chief speakers.

On the second day the chief business will be the ratification of a body of Canons to be submitted to the General Convention this Fall, and the election of the delegates to the General Convention. There will be a missionary massmeeting on the evening of May 21st, at which it is hoped many of the Church men and women of the old mother Diocese of California will attend to hear the story of work continued which they began and new work in fields in which they are still interested.

The Woman's Auxilliary will meet on Thursday, May 22nd, also in St. John's Church, Stockton. Mrs. Walter Uridge of St. James' Pro-Cathedral at Fresno, is president.

The Rev. William Renison of Stockton has interested himself in the project to

install adequate playgrounds in that city, and he recently addressed the Council on the subject.

The Rev. W. P. Williams entered upon his work as Rector of St. Paul's Church, Modesto, April 20th. He comes from Oskaloosa, Iowa, where for over four years he did a very successful work.

Bishop Sanford has been opening up some new work in the oil fields. Christ Church Mission at Coalinga is doing well. The latest Mission is at Lost Hills, where a Sunday School is started. A Sunday School was organized at the Redeemer Mission, Sanger, on Sunday, April 13th, by Canon Rhames.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

The Twenty-first Annual Convocation of the District will be held in All Saints' Church, Spokane, beginning May 20th.

The Rev. Charles L. W. Reese was instituted as rector of Grace Church, Ellens-

burg, Wash., on March 16th, by Bishop Wells.

DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

Work is progressing rapidly on the \$30,000 dormitory for men, which the Church is erecting at Salt Lake City for the students in attendance at the University of Utah.

There was baptized at St. Mark's Hospital, Salt Lake City, last month, Lillian, the first-born child of Mr. and Mrs. Iida. Mr. Iida is the editor of the Japanese newspaper in Salt Lake City. His wife has been in America a little more than a year, but was a pupil of Miss Boyd's School in Japan.

PRIEST desires position as LOCUM TENENS, or other supply, during the months of June, July and August. Good preacher and loyal worker. Reply F. C., Pacific Churchman, 342 Howard St., San Francisco

General Church News

The Rt. Rev. C. S. Burch, D. D., will spend the summer in Europe.

The Rt. Rev. James H. Van Buren, D.D., has accepted a call to the rectorship of Christ Church, Madison, Indiana.

The Rev. Frederick R. Sanford has resigned the rectorship of Trinity Church, Brooklyn, Connecticut. He has come to California for his health.

The Bishop of Springfield has been for some time a patient in the Hospital of the Good Samaritan, Los Angeles, California, suffering from acute neuritis.

Archdeacon Pentreath of Vancouver died recently in California. He took a prominent part in the work of the Church in the Northwest, and will be sorely missed by all who knew and loved him.

Bishop Mann has resigned the charge of the Missionary District of New Mexico. The presiding Bishop announces that he will discharge the duties of the Bishop of New Mexico until the new Bishop be elected and consecrated.

The death of the Rev. James B. Goodrich of Concord, N. H., is announced by cablegram from Egypt. Mr. Goodrich, with his wife, several friends and members of his family, sailed but recently to be gone a few months.

The Church of the Good Shepherd, at Hawk Run, Pa. (Diocese of Erie), was destroyed by fire on Tuesday afternoon, April 1st. It was consecrated in November, 1885, by Bishop Whitehead, and erected as a memorial to Mr. and Mrs. Reuben C. Hale, by their children.

St. Paul's College, Tokyo, Japan, reports 724 students this year. One hundred and five graduated last year, 30 per cent of whom were Christians. Every building is uncomfortably crowded, and there is urgent need for the immediate erection of the projected plant on the new site recently purchased.

The students of St. John's University, Shanghai, have opened a social work in the suburb of Zaukaido, where the university is situated. A preaching and lec-

ture hall has been provided. There is, in addition, a free day school and boarding school, and a Sunday School and free dispensary.

Great anxiety has been felt concerning our Missionaries in Mexico during the late insurrection. We are glad that not only have they escaped personal injury but that the material loss to our equipment is small, notwithstanding the fact that we had both churches and residences within the zone of fire and next door to the citadel.

It is right that the Church should be told the present facts with regard to the Missionary Treasury. The income of the year thus far has not been satisfactory. It is considerably less than last year, while the needs are considerably greater. An adequate enlargement of giving throughout the Church should take place at once if serious deficit is to be avoided.

The Rt. Rev. the Lord Bishop of Aberdeen is expected to arrive in America soon to visit his brother, the Rev. John Forbes Mitchell, deacon in charge of St. Paul's Church, Warsaw, Ill. The Bishop will be present at the General Convention in October. He will also be the Hale lecturer for 1913 in the Western Theological Seminary, Chicago.

The Rev. Richard Ellerby, one of the oldest priests in the Diocese of Iowa, suffered a stroke of apoplexy on Easter Day morning, passing to his rest later in the day. Mr. Ellerby was made deacon in 1874, by Bishop Johns, and most of his long ministry had been spent in the Diocese of Iowa, though he had at one time been rector of Christ Church, Lexington, Mo.

Bishop Thomas, of Wyoming, arrived in Billings, recently, after being snow-bound three days in Northeastern Colorado. The experiences he narrated were interesting. Not to be defeated, however, in his plans for a Palm Sunday service, he conducted services on the train for the snow-bound passengers. Participants in that service say that it was one of the best they ever attended and that the music was very cheering.

Literature of the Day

The Rough Way. The Young Churchman Co. \$1.20 net.

This is an English novel of a very unusual kind and of equally unusual ability. Its main theme recalls the problem Arthur Hugh Clough stated in "Dipsychus" more than fifty years ago—a poem almost submerged under the ripple of what is graciously termed poetry in these days. Both poem and book attempt to represent the conflict between an impulsive, tender conscience vibrating between antagonistic influences—swayed first to this side and then to that—now projecting itself with the energy of enthusiasm along a path of self-denial to the worthiest goal, then swung to the opposite pole by worldly motives, and again swinging back as some fresh incident or contact with some powerful personality brings into play again the latent forces of the better self. Per aspera ad astra, is the motto of the work, and it is a precise indication of the rough way the hero has to go before he attains in the end a fixedly higher plane. The Church Times puts the purpose of Miss Letts' book into a paragraph, which is a marvel of perspicuity and condensation:

"Her novel is of outstanding merit, not merely because it is an exceedingly intimate study of that particular phase of the religious life which is interesting to us, but because she emphasizes a fundamental truth which calls for emphasis at the present moment. It is a little odd, perhaps, that the best study of the Anglican position which has appeared since 'John Inglesant' should reach us from the suburbs of Dublin. But, from whichever point of the compass this book comes, it is a fine, clear study of the English Catholic position. But that is not all. It is a study of the way in which human beings are to find their souls. That is, not through unrestraint or 'naturalism,' but through the rough, lonely way of soul discipline. A fine character, Anthony, takes us with him through his battles. He faces his own mental and spiritual difficulties in the best way. Then we have an actress, not prepossessing, sure enough, but having her own influence over men. But it is not only in telling sentences that this book is brilliant. In the bolder features, in the masterly revelation of character, in the sweeping juxtaposition of the Cross as against all the sorrow and apparent mystery of the world, here is its triumph. It is a human book in its outlook, but it presses far beyond mere human conjecture in its offer of a solution."

The Text and Canon of the New Testament. Alex Souter. Chas. Scribners Sons. 75 cents net.

There is literally no end to the duplication of Manuals on almost every subject, but theology and subjects akin to it seem to come first. A commentary on the Bible is projected, another quickly follows in its train. It would seem as if this sort of thing was being overdone, resulting in a dissipation of scholarly energy which might find more useful expression in other directions. This is not a protest against Professor Souter's book, but against the multiplication of Manuals. It belongs to the International Theological Library, which "intends to cover the whole field of Christian theology." The author's purpose is to do for the New Testament, in particular, what F. G. Ken-

yon has done so remarkably well for the whole Bible. It is a skillful, scholarly resume of the New Testament manuscripts, and the author takes each book, one by one, as Kenyon does not. It is a much cheaper book than Kenyon's. The fact that the author was for eight years professor of New Testament Greek and Exegesis at Mansfield College, Oxford, is sufficient guarantee of his ability to deal with the matter.

The Time of Harvest. Edited by Rev. H. R. Gamble, M.A. Young Churchman Co. 80 cents net.

Volume of sermons preached at Harvest Festivals by some of the most notable men in the Church of England, beginning with Scott Holland. They are all good, most of them remarkably good.

Sermons For Lay Readers in the American Church. Bishop Williams of Marquette. Young Churchman Co. \$1.25 net.

There is certainly a crying need for sermons thoroughly adapted to the use of Lay Readers in Mission Churches, and in his preface Bishop Williams sets out with great precision just what is required and what is not. The sermons he has written expressly for this purpose seem to be very much what is required—plain, direct, with sound teaching put in a very obvious way—the kind of preaching that ought to interest and lodge truth in the minds of the hearers. Only so much depends on the voice and personality of the reader. The Bishop has done a very good thing, however, and it can only be hoped that his sermons will not be weakened by delivery. But that result is by no means limited to the Lay Readers.

The Theology of the Gospels. James Moffatt, D.D. International Theological Library. Chas Scribners Sons. 75 cents.

The author's name is guarantee enough of the ability of his work, but is by no means a comforting assurance that his statement of the theology in the Gospels will harmonize with the teachings of the Church. It is a very interesting study. But, if only the Gospels could be read, considered, "inwardly digested," without the importation into them of fallible views, of abstruse and meticulous speculations, it seems to us that the gain would be enormous. For it does not really seem as if all the literature which has grown about the Bible during the last three or four decades, and is growing still with such amazing luxuriance, has worked out into either more extended or intensified spiritual life. One has to confess that a feeling of intense weariness, if not something worse, is very apt to possess the innermost recess of the soul, as book after book comes forth, explaining, elucidating Jesus and His teaching, piling treatise after treatise upon the Gospels till the whole four seem to be in process of burial under the very accumulation intended to set them in a clearer light. People used to read the Gospels, the "unlearned" read them still, for help and gain of spiritual strength. But now it seems as if they must see with other eyes, hear with other ears, and be content to accept the definitive conclusions of persons external to themselves as to

what the Gospels really say of the teaching of our Lord. So, with all the offered light, the issue too often is that of seeing in a mirror darkly—confused, blurred visions of truths that ought to be clear, and as it seems in hours of perplexity, were clear enough in past days. H. H.

ARIZONA CONVOCATION

The Twenty-first Convocation of the Missionary District of Arizona met at St. Andrew's Church, Nogales, April 15th, 16th and 17th. The Convocation was one of the most interesting and successful ever held in this Missionary District. The routine business of the Convocation was attended to with dispatch, but a good deal of discussion was evoked by some of the resolutions presented to Convocation. Those which aroused most interest and discussion were in support of several bills now before the State Legislature of Arizona, which deal with the question of the marriage of the unfit, and with that of a change in the divorce laws of the State. While approving of the bills dealing with the prohibition of the marriage of the unfit, Convocation was not willing to sanction that dealing with the question of divorce.

Another resolution which called forth some discussion was as follows: "That it is the sense of this Convocation that the time has not yet arrived when it is in the interest of the Church to change its name, and that this Convocation memorialize the General Convention to this end." This resolution was carried.

At the opening service of the Convocation the preacher was Rev. Stephen F. Power of St. Paul's, Yuma. On the evening of the first day a stereopticon lecture on "The Church and the Red Man," was delivered by the Rev. W. J. Dixon of Grace Church, Tucson. The Bishop's charge dealt in the main with the condition of the various Parishes and Missions of the District. It showed, as did also the report of the Committee on the State of the Church, that healthy progress is being made throughout the District; that there are splendid opportunities opening up to the Church in Arizona, and that both Bishop and Clergy are taking advantage of them. Though the number of clergy in the district is the same as last year, yet the work during that time has greatly deepened and broadened. The membership of the churches has increased approximately from 14,000 to 18,000, and the contributions from \$17,000 to \$28,000.

The following appointments were made by the Bishop: Council of Advice—Rev. J. Rockwood Jenkins, President, Prescott; Mr. Nathan A. Warford, Secretary, Phoenix; Rev. W. J. Dixon, Tucson; Dr. C. A. Van der Veer, Phoenix; Hon. E. W. Lewis, Phoenix. Examining Chaplains—Rev. Ernest W. Simonson, Rev. W. J. Dixon, Rev. J. Rockwood Jenkins, Rev. W. J. Scarlett.

The following officers were elected: Chancellor, Hon. John J. Hawkins; Secretary, Rev. Bertrand R. Cocks; Registrar, Rev. Fred T. Bennett; Treasurer, Nathan A. Marford; Clerical Deputy to General Convention, Rev. J. Rockwood Jenkins, Prescott; Rev. B. R. Cocks, Prescott, Alternate; Lay Delegate, Percy S. Rider, Tucson; Alternate, Hon. J. J. Hawkins, Prescott.

The Woman's Auxiliary met simultaneously with the Convocation. On the second day a joint meeting of Convocation and the Woman's Auxiliary was held, at which the report of the secretary was read. The Woman's Auxiliary elected the following officers: President, Miss Lucy Jenkins, Prescott; Vice-President, Mrs. Kezia W. Williams, Williams; Secretary-Treasurer, Mrs. W. J. Dixon, Tucson; Educational Secretary, Miss Edith Evans, Phoenix.

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